TIRUKKURAL

(AN ANCIENT TAMIL CLASSIC)

TRANSLATION IN VERSE

BY

KASTHURI SREENIVASAN

BHARATIYA VIDYA BHAVAN

CHOWPATTY ROAD BOMBAY-7

First Edition, December, 1969.

PRINTED IN INDIA AT
The Jupiter Press Private Ltd., Madras-18 and published by S. Ramakrishnan.
Executive Secretary, Bharatiya Vidya Bhavan, Chowpatty Road, Bombay-7

TO MY MOTHER

WHO WILL NEVER READ THIS

INTRODUCTION

1

TIRUKKURAL, the ageless classic of Tiruvalluvar, has been translated into a number of European languages. Ever since Father C. J. Beschi translated the first two books of 'Kural' into Latin about 1730, a number of western scholars have admired its beauty, form and content and have rendered it into other European languages such as French, German and English. Recently, it has been translated into Russian.

The first English translation was by Mr. F. W. Ellis of the Madras Civil Service who rendered some chapters of 'Kural' into English in the early years of the 19th century. He was followed by other Englishmen — generally missionaries — and their efforts popularised 'Kural' among a wider audience abroad. A number of eminent Indians have also translated the work into English or have written commentaries about it. It may therefore be asked whether there is need for another translation.

In the first place, almost all previous translations into English have been in prose. It is well known that whenever a work of poetry is rendered into prose in a foreign language, its beauty and its subtlety are lost to a great extent, apart from the loss due to translation which is inevitable. This is particularly so in the case of a work like Tirukkural which is in couplet form, which is highly condensed and often epigrammatic in character. The fusion of language,

rhythm and thought is perhaps as near perfection in Tirukkural as one might imagine. While a prose translation might convey the thought sufficiently adequately, the rest is inevitably lost. Of all previous translations, the only rendering into English metric verse is the work of Dr. G. U. Pope, which was published about ninety years ago. But the language of Pope is the language of the nineteenth century. He uses words which to many modern readers, are difficult. His language is complex and obscure and his order of words is often involved. For example, the following verse

> தானந் தவமிரண்டும் தங்கா வியனுலகம்
> வானம் வழங்கா தெனின்

has been translated by Pope as follows:

> 'If heaven its watery treasures ceases to dispense
> Through the wide world cease gifts and deeds of penitence.'

Perhaps this can be more clearly and epigrammatically rendered thus:

> 'If heaven, its treasures fails to part,
> All alms and penance will depart.' (19)

However, it must not be forgotten that Pope's translation was a product of his time. His was the best and most comprehensive translation up to that time and he was responsible for making this classic known to a wider audience in the English-speaking world. Because of his translation of Tirukkural as well as some other works into English, he has been responsible for making the outer world understand and appreciate the glory of the Tamil language as well as the heritage of Tamil civilisation. Some of his renderings are real gems and I have adopted

a few of them. They are marked with an asterisk in the text.

One of the characteristics of a great classic is that it never dates. To every generation which reads it in the original, it is always fresh and always relevant. But the same cannot be said of translations. A translation is generally identified with the period when it was done and a new generation needs a translation in the language it uses. While those who know the language may study the original and derive intellectual and emotional satisfaction from it, for the rest, every new generation needs its own rendering to be able to appreciate it. That is why this translation has been attempted. Coming as it does in the 2000th year of the author's birth, it is hoped it will create a new interest in this great work among the non-Tamils both in India and abroad.

2

Very little authentic information is available about the author, Saint Tiruvalluvar. Even his name, Valluvar refers normally to a caste rather than to an individual. Similarly, his work is only referred to as 'Kural', a poetic form in the Tamil language. The appellation of 'Tiru' to both is evidence of the uniqueness and reverence with which the Tamil people have held the author and his work. All that is known about him is that he lived in Mylapore (at present, a part of Madras City), that he was a weaver by profession, that he was a married man (though he has always been referred to as a saint or sage) and that he lived about 2000 years ago. Even these meagre details are derived from references in other works rather than by direct evidence. Because of the paucity of information about his life, many stories and episodes have gathered round him through hearsay and

imagination. Most of these stories belong to subsequent ages and some of them contradict each other. None of them can stand the test of objective, scientific scrutiny. However, because of the universality of his philosophy and the non-denominational character of his teaching, every religionist has claimed him as his own saint. Even agnostics have found inspiration in his teachings and they have tried to explain away his references to God.

But while we have very little information about the life of the poet himself, we have fairly extensive knowledge of the times he lived in, from various sources. The first century before the Christian era was a period of great social, cultural, and economic renaissance in Tamil Nadu. Trade and commerce was carried on, not only with South-east Asian countries, but also with Greece and Rome and there were colonies of Greeks and Romans in the port cities of South India.

Hinduism was probably the religion of the people, but Jainism and Buddhism were known and practised. Caste had not yet become the steel frame that bound people to an unchanging tradition. As a result of the interaction between ideas from within the country as well as from without, there was great intellectual ferment and philosophic enquiry. There was considerable amount of discussion and debate of ideas, but without the intolerance that was usually a feature of such debates in later ages. There was a sense of adventure, not only because men crossed the unknown seas for commerce and colonisation, but because of the world of ideas that opened before them. To whatever religion our poet might have belonged (and there have been many arguments about it), there is no doubt that he was familiar with all the ideas of Hinduism, Jainism and Buddhism. In addition, he was probably

well acquainted with the philosophy of the Greeks and the Romans. But it is not a patch-work of ideas culled from different sources. It is an integrated philosophy reflecting the most sublime thoughts of the ancient Tamil culture. What he has presented in this work is the result of his own thinking and meditation and in the highest Indian tradition. The social and intellectual climate was right for the appearance of just such a philosophic work as Tirukkural, containing as it does, the distilled wisdom of that simple, yet elegant and sophisticated age.

The first blossoming of ethical ideas among ancient people and their codification has generally been done in language of extreme beauty and dignity. These ideas have an originality and a freshness that have lasted throughout the ages and have rarely been surpassed or equalled. In this respect Tirukkural can be compared with the sayings of the Jewish prophets in the Old Testament and to the philosophy of the Greeks.

3

'Kural' means anything short. In the grammar of the Tamil language, it is used to refer to a short poetic form with a complicated metre. It is a couplet containing a single complete idea, often expressed in an epigrammatic form. It is a difficult medium and rarely have poets resorted to it. Certainly, no other poet has attempted such a long work in this metre. But it is a form that is admirably suited to the expression of ideas and Tiruvalluvar handles this difficult medium with extraordinary skill and felicity. This combination of brevity of expression, grace of language and metre and highly refined and ethical ideas makes Tirukkural a unique literary work not only in the Tamil language, but in all the ancient languages.

Tirukkural contains 1330 couplets. There are one hundred and thirty-three chapters, each chapter containing ten couplets. Each chapter is headed by one major idea such as 'Friendship', 'Wisdom', 'Justice' and so on. And the ten verses under each major idea enable the poet to expound that idea and various aspects of that idea in depth under different circumstances and conditions. It is divided into three books, the first one 'On Virtue', the second one 'On Wealth' and the third one 'On Love'. In the first book 'On Virtue' after the introductory chapters, the poet deals with domestic virtue as well as ascetic virtue. In the second book 'On Wealth', he considers kingship and the essentials of a State. In the third book 'On Love', he describes secret love as well as wedded love.

It has often been asked why he has written only three books, on Virtue, Wealth and Love respectively. According to Hindu tradition, any philosophic work should deal with four aspects of life — Virtue, Wealth, Love and Salvation. Our poet however deals only with the first three aspects and not with the fourth. It is probably because he felt that if one lived virtuously, earned wealth by the right means and spent for right purposes and if one enjoys the pure love of one's beloved, then the fourth — namely salvation — is automatic and need not concern us.

In attempting this translation, I have kept faithfully to the original. When there has been any doubt, I have relied on authoritative commentators like Parimelalagar in Tamil and V. V. S. Iyer in English. While the translation is literal, there have been minor modifications in a few cases either because of the requirements of rhyme, or because a literal translation did not make the poet's meaning quite clear. In a few instances, a word that did not materially contribute to the idea might have been

omitted in the cause of brevity. A work as old as Tirukkural is bound to have references and figures of speech which may not be intelligible to the modern reader, particularly if he is not familiar with the Tamil language or ancient Indian traditions. In such cases, explanations have been given in foot-notes at the appropriate places. But the meaning and the spirit of the original has been preserved at all times. The metre used is perhaps the nearest one can get in the English language to 'Kural' and the humour as well as the epigrammatic character of the original has been maintained.

4

Tirukkural is essentially a book on ethical philosophy. It portrays a way of life and it lays down a code of conduct. The author's beliefs are simply stated; he believes in God. The first ten verses are in praise of God. But he does not call God by name so that he can be identified with one religion or another. He refers to him as 'The Wise One', 'The Incomparable One', and as 'The Sage of the Sea of Virtue'. He is completely non-denominational. He also seems to believe in rebirth. Often, he refers to 'seven births' or 'countless births'. Sociologically speaking, he accepts the four stages of life which has been the tradition in Hindu society from ancient times namely, Bachelorhood, Domestic Life, Retirement and Renunciation. He says:

> 'He is the true householder, who
> Three other orders supports too.' (41)

Like most ancient theistic philosophers, he seems to consider that life on this earth is but a passing phase in one's existence. Earth is but a temporary abode for the soul in its passage through Eternity. He talks of the

impermanence of life and condemns the people who hold the transient as permanent.

> 'Body and soul in friendship start;
> Like fledglings from their shells depart.' (338)

But unlike many ancient philosophers, he does not conclude from this that how one lives is a matter of supreme indifference. Nor is he fatalistic, blaming destiny for all the ills of life as many Hindu philosophers of the past. He does not believe in the overriding influence of Fate. Tiruvalluvar is mainly concerned with the present and this world. To him, how one lives is a matter of supreme importance. He advocates strenuous effort as part of one's life irrespective of success or failure. In this perhaps he comes very near to the 'Karma Yoga' as advocated in the Gita,

> 'Effort comes from fortune's fate;
> Misfortune springs from idle state.' (371)

and again,

> 'An adverse fate is no reproach to one,
> Disgrace comes from conscious effort to shun.' (618)

Thus, while the author is theistic, advocates worship and is completely non-denominational, his emphasis throughout the book is not on belief, but on right behaviour — social as well as personal conduct for all people and under all circumstances. He does not address himself exclusively to any group of people, to any religion, caste or community. It is interesting to note that distinctions such as caste or untouchability are nowhere mentioned in his work. He does not advocate any system, doctrine, practice or ritual. The conduct he prescribes is based on reason and logic, from the standpoint of pure

ethics. His philosophy is universal. He addresses all man-kind not only of his time but of all times. However, he recognises distinctions in society. He talks of the High and the Low, but the distinction is based not on birth, wealth or power, but on conduct and character and wisdom. In this respect, the age of Tiruvalluvar seems to have been far more progressive than later periods. Certainly, his ideas in this respect — as in others — are based on ethical and humanistic values rather than traditional considerations.

> 'Living beings are all alike at birth,
> The difference comes from acts of special worth.' (972)

> 'High-born, whose souls are mean, are never great;
> The low, of lofty mind, are not of low estate.' (973)

While morality of the highest order is the basis of the conduct he has laid down, he is not a dogmatic philosopher who sticks to rules and codes of conduct irrespective of their effect on Man and society. He is essentially humanistic, interested in the welfare of people and the happiness of man-kind. He does not want unnecessary misery and suffering for the sake of the mere upholding of a moral idea. No better example of this can be found than in the definitions of Truth he offers us.

> 'If you should ask what truth may be,
> It's speech from every evil free.' (291)

And in case there should be any misunderstanding of what he means, he continues,

> 'If it will yield pure, unmixed good,
> Truth may be replaced by falsehood.' (292)

As a corollary from all this, he does not advocate a philosophy of renunciation. A life of austerity and

sacrifice is placed only next to a domestic life. He advocates a life of full participation in the world in all its colourful and varied aspects. He wants men and women to enjoy life in all its glory and face it in all its tragedy and be elevated as a result. While he praises ascetic virtue, he makes it clear that domestic virtue is superior:

'Aiding sages, the virtuous household gains,
Far greater good than all the sages' pains.' (48)

and again,

'Great are they who hunger's pangs sustain;
But greater those who relieve hunger's pain.' (225)

It was Bernard Shaw who said that his role as a social philosopher was to 'chasten morals with ridicule'. Tiruvalluvar also uses ridicule as a means of chastening morals. Talking of a man who covets another's wife, he says:

'Of fools who part from virtue's state,
The greatest lurks by his neighbour's gate.' (142)

Many of his sublime thoughts are illuminated with unusual flashes of wit and humour. Talking of those who only pretend friendship with ulterior motives, he says:

'Friendship of those who only play a part
Will change as often as a woman's heart.' (822)

And in the book 'On Love' he gives many humorous as well as poignant examples of how a woman's heart changes.

5

In the different sections of the book, he lays down codes of conduct for householders, for ascetics, for kings,

ministers and other leaders of society. In this, he recognises that the duties and obligations of different people to themselves and to society are different and he tries to bring about a harmonious blending of different sections in order to improve the social and the spiritual fabric of life. While the strong thread of an ethical approach runs through the entire work, he does realise that what is right under certain circumstances need not necessarily be right under other situations and for other people. His is not the dry philosophy of a severe moralist who cries God's vengeance on all transgressions. It is a human philosophy which understands the weaknesses of human nature and the temptations to which it is subject and yet persuades Mankind to observe the simple, eternal virtues of life.

In the section 'On Domestic Virtue', he extolls the simple virtues of love, hospitality, self restraint, gratitude and so on. The householder leads a life of dedication to his family and society. His wife is his helpmate in everything he does and children are his greatest treasures. He is courteous in speech, does not lose his self-control and is free from envy. He is full of gratitude towards those who have helped him in any way. But he does not hurt those who have hurt him. The poet emphasises more than once the householder's duty to others such as ascetics and the need to be benevolent and hospitable.

> 'Even to drink sweet nectar is not right,
> When guests unfed wait within sight.' (82)

When the poet talks of ascetic virtue, he talks of compassion, of penance and renunciation, of not killing and not eating meat. He is particularly emphatic about not eating meat. He knows that considerable moral and spiritual power can be acquired by those who are able to control their senses and undergo great pangs of

renunciation. But he does not want them to use those powers either in anger or for purely personal benefit. He wants them to understand the impermanence of the world and asks them to perceive 'the ultimate truth' behind all things.

The second book 'On Wealth' is a treatise on Government and the relationship between the rulers and the ruled. He lays down high standards of conduct and integrity and competence for kings, ministers and other leaders of the State. He also prescribes their qualifications such as high learning, courage, ability to express themselves in public and ability to choose the right place, time and people for various activities of the State. He comes very close to Plato's idea of philosopher-kings. He emphasises the need to preserve the loyalty and affection of the subjects and the importance of upholding law and justice and to eliminate repression.

> 'Whose subjects cruel wrongs endure,
> Such king's ruin is swift and sure.' (563)

If, on the other hand, a king is just and fair,

> 'Not spear, that gives kings victory,
> But sceptre if held with equity.' (546)

A king should be wise; he should seek the counsel of great men. He should at all times have a knowledge of his own strength as well as that of his enemies. He should try to unite his friends and divide his enemies. He should be diligent and hard working, easy of access to his subjects and constant in attending to their welfare.

Similarly, the poet describes the qualifications for ministers. They should be learned and fearless; they must give advice to the king even if it is not to his liking and they must be loyal and pure in action at all times.

The poet also describes the other essentials of a State such as envoys, armies, fortifications and friends and allies. Perhaps his most penetrating comment on a State is the need for harmony between the rulers and the ruled.

> ' A land, though blessed with many a varied gift,
> Is lost if king and subjects're torn by rift.' (740)

In spite of the vast changes that have taken place in the economic and social structure of society, his comments on politics are just as relevant to-day as they were two thousand years ago. This book 'On Wealth' can be studied by statesmen and leaders of the present day world with great benefit to themselves and to their people.

In the third book 'On Love', the poet portrays a mood rather than lays down a code of conduct. He talks of meetings, of falling in love and of the pangs of parting and separation. He portrays delicately, the blossoming of young love, of being disturbed by her beauty, of the first signs of love and of gossip and rumour that fan the flames of passion. He describes the joys of embrace, the glory of love and the abandonment of reserve between young lovers. Lovers' quarrels and reunion are described with humour and delicacy. The same poet who says,

> ' In fire, the gold, the better shines,
> Penance, the soul of man refines.' (267)

is equally at home in describing the beauty and tenderness of his beloved:

> ' O delicate flower, you may be slender,
> But my beloved is more tender.' (1111)

and again,

> ' Flourish O Moon, if you can only shine,
> As bright as her, then you too shall be mine.' (1118)

It is a pity that because of the social conditions and the social relationships existing in Tamil Nadu in the past few hundred years, the third book of 'Kural' is not as well known as the other two books. But the poet shows how 'Kural' — the couplet with a complex metre used to express ethical ideas in an epigrammatic manner — can also be used to express the tenderest emotions of the human heart.

In an age that is used to sex in the raw through films and radio, the expression of such emotions may seem rather naive and old fashioned. But there is an innocence and a simplicity in these poems that is extremely refreshing to the modern reader.

6

From what has been said above, it is obvious that Tiruvalluvar is one of the greatest social philosophers of the ancient world. He is basically interested in this world and not in the next. His philosophy advocates not only the personal conduct and salvation of the individual but the harmonious development of society. He is interested in the relationship between Man and Man and between Man and Society. He advocates the growth of social relationships and the intellectual, spiritual as well as the material development of individuals and groups. He strikes a balance between the needs of the individual and the needs of Society.

> 'Justice is both good and true
> If each section gets its due.' (111)

He recognises that there are bound to be inequalities in society based on birth, wealth and other factors. But his yardstick of measurement is not based on these factors.

‘Though born high, the ignorant are low ;
Though low by birth, they’re high with
wisdom’s glow.’ (409)

He believes in knowledge and not in faith. He wants people to acquire learning and having learnt, to practise it. He does not want mere acceptance of things because they have either sanctity or tradition to support them. What matters is the ultimate truth, the reality behind the appearance.

‘A thing, whatever its nature be,
It’s wise, its ultimate truth to see.’ (355)

The poet has presented his thoughts in verse of extreme beauty and delicacy. The combination of ideas, language and metre is unique. It is impossible to capture the elegance of his style and rhythm in translation. It can at best be a pale reflection of the original.

His teachings have been enshrined in the hearts of the Tamil people for countless generations and they have become a part of their culture and part of their life. They might not always have followed him, but they have always loved, cherished and revered him.

CONTENTS

BOOK ONE — 'ON VIRTUE'

Page

III. ASCETIC VIRTUE

Book Two — 'ON WEALTH'

I. ON KINGSHIP

BOOK ONE

ON VIRTUE

I. INTRODUCTION

1. IN PRAISE OF GOD

1. As alphabet with 'A' begins,
The Universe with God begins.

2. Of what avail is learned scholarship,
If the 'Wise One's' divine feet they don't worship?

3. Eternal life for those who find,
The gracious feet of one in a blossomed mind.[1]

4. Evil is not for those who shall aspire
To the feet of one beyond hate and desire.

5. Twin deeds of darkness[2] do not blight,
The men who in God's praise delight.

6. Eternal life for those who trod,
The path of five senses[3] mastered God.

7. Unless the 'Incomparable's' feet they gain,
There's no escape from anxious pain.

8. Unless the feet of the sea of virtue's sage you gain,
The shore of the sea of births you can't attain.

9. Before 'Eight Traited'[4] lord's true feet, the unbowed head,
Palsied, is to all living functions dead.

10. They swim the sea of births who gain,
His feet; no others the shores attain.

---

[1] God who lives in the blossomed mind of his devotees.

[2] Good and evil.

[Foot-notes continued overleaf]

2. IN PRAISE OF RAIN

1. The falling rain, the world sustains,
It's the Nectar that life maintains.

2. All food's produced because of rain,
Which itself is food again.

3. If clouds deceive, withholding rain,
Then, hunger stalks this vast domain.

4. If clouds their waters fail to pour,
The tillers' ploughs will till no more.

5. It ruin spreads, and having spread,
Rain raises men to wealth instead.

6. If, from the clouds, no rain is shed,
The green grass cannot raise its head.

7. Wide oceans' wealth will shrink in size,
If clouds above restrain their prize.

8. If heaven goes dry, the gods can claim,
Neither offerings nor acclaim.

9. If heaven, its treasures fails to part,
All alms and penance will depart.

10. Since water is a 'must' for all,
Life's conduct needs good rainfall.

---

[3] Who has mastered the five senses of sight, smell, taste, sound and feeling out of which rise all desires.

[4] The eight traits of the Lord according to Hindu customs are :
(1) Self existence, (2) Essential purity, (3) Intuitive wisdom, (4) Omniscience, (5) Essential freedom from all bonds, (6) Infinite grace, (7) Omnipotence, and (8) Unlimited joy.

3. THE GREATNESS OF ASCETICS

1. All codes of conduct have announced,
The fame of those who've world renounced.

2. The fame of sages, to recount,
Is harder than the dead, to count.

3. Their greatness shines, who knowing both the ways,[1]
Have here assumed the righteous path that pays.

4. His senses five, with strength restrains,
Is seed in the soil of heavenly plains.

5. Indra, the heavenly lord,[2] can bear witness,
To the five conquered's great prowess.

6. The great achieve accomplishment,
The small men are incompetent.

7. Taste, light, touch, sound and smell who knows,
These well, to him, the world submissive, bows.

8. The fame of men, for wisdom known,
By their prophetic words is shown.

9. On virtue's hill who stand secure,
Their anger's difficult to endure.

10. To all living creatures they are kind,
Known as the sages of mankind.

---

[1] The two ways are the way of this world of trial and tribulation and the way of salvation and eternal bliss.

[2] This is one of the few times when there is a reference to a purely Hindu God, Indra, the God of heavens. The poet probably alludes to Indra being cursed by the sage Gautama for cheating his wife Ahalya.

4. THE STRENGTH OF VIRTUE

1. Distinction, wealth, what greater gain,
Through virtue can a man attain?

2. No greater gain than righteousness,
Nor greater loss than its forgetfulness.

3. In virtue's path, for ever strive,
In word and deed, for ever thrive.

4. Be pure in mind, it's virtue's claim;
All else is only vain acclaim.

5. Wrath, envy, lust and evil speech
True righteousness is free from each.

6. Postpone not deeds of virtue till the end,
Do them now; in death they will befriend.

7. 'What's virtue's gift?'. Don't ask. Compare
The palanquin[1] rider and the men who bear.

8. Unfailing good deeds done each day,
As blocks to future births they lay.

9. What flows from virtue is delight,
All else is lacking glory's light.

10. Virtue is that which should be done,
And vice is that which one should shun.

---

[1] A sedan chair used in the past by people of status for travelling and carried by men.

II. DOMESTIC VIRTUE

5. FAMILY LIFE

1. He is the true householder, who
Three other orders[1] supports too.

2. Forsaken, needy and the dead, these three,
Depend on a householder's support free.

3. Ancestors, God, guests, kindred, self, all these,
Through fivefold conduct, householder must please.

4. Who shares his food, who all guilt shuns,
His virtuous line, for long unbroken runs.

5. If love and virtue in a household reign,*
That life has perfect grace and gain.

6. If a householder virtuous path retains,
What fruit from other states[2] he gains?

7. The chief of those who strive is he
Who lives in Nature's domesticity.

8. Aiding sages, the virtuous household gains,
Far greater good than all the sages' pains.

9. Domestic state is virtue true,
Good other states, if blameless too.

10. Who lives domestic life with grace,
With heavenly gods will find a place.

---

[1] The three orders are bachelorhood, retirement and renunciation.
[2] Other states, same as in 1.

6. THE GOODNESS OF A HELPMATE

1. True wife is she who wifely virtue tends,
And wealth with prudence spends.

2. If wifely worth is wanting in the wife,
Life, however great, is still a useless life.

3. No lack, where wife in good excells,
No luck, if she, dishonoured dwells.

4. No greater treasure, the world contains
Than woman who chastity maintains.

5. Worships not God, her lord adores,
At her bidding, the rain pours.

6. Woman she, who guards her name,
Who husband cares and family fame.

7. Of what avail is watch and ward*
Honour's woman's safest guard.

8. If spouses truly serve their lords,
They gain glory in the world of gods.

9. They lionlike cannot walk in scorners' sight,
Whose wives care not for virtue's might.

10. A 'blessing' means a wife excellent,
And children are an ornament.

7. THE BLISS OF CHILDREN

1. Of blessings great, there's none we know,
As offspring, who their wisdom show.

2. For seven births, no evils near,
If blessed with children faultless, dear.

3. 'One's wealth is offspring' say the wise,
Because, through their good deeds, one's
fortunes rise.

4. Sweeter than nectar is the gruel displayed,
In which their children's hands have played.

5. Children's touch, sweet pleasure dear,
Their words, sweet music to one's ear.

6. Flute and 'yal'[1] are sweet they say,
Who haven't heard their children's prattle gay.

7. The gift a sire bestows upon his sons,
Is precedence among the learned dons.

8. More than the parents, all men prize,
The children who are very wise.

9. A greater joy she feels than at his birth,
Having her son described as wisdom's worth.

10. The words, 'what penance gained him such a son',
Is a filial gift that should be done.

---

[1] An ancient stringed instrument similar to the violin.

8. LOVE

1. Is there a bolt that can love close?
The lovers' tears will love disclose.

2. Everything to themselves, the loveless own,
The loving ones are others' to the bone.

3. A soul with flesh and bone to weld
Is the fruit of love beheld.

4. From love, fond yearning flows,
From that the bond of friendship grows.

5. Sweet joy on earth and choicest bliss above,
It's said, result from tranquil life of love.

6. 'Love follows virtue' say the foolish ones;
It also helps the man who evil shuns.

7. As sunshine scorches boneless things,
So virtue burns up loveless things.

8. The joy of loveless life is such
As trees in deserts blooming much.

9. What use is body stately formed,
When loveless heart is dead, deformed?

10. Love flows from the seat of life within;
The rest are bones, but clad in skin.

9. HOSPITALITY

1. All domestic felicity
Is for hospitality.

2. Even to drink sweet nectar is not right
When guests unfed wait within sight.

3. Who daily tends his guests with care
Will not be wanting in his share.

4. With smiling face, the goddess of fortune rests,
In his home who tends his guests.

5. Who first regales his guest, then himself feeds;
For him what need is there to sow the seeds?[1]

6. Guests having tended, he who looks for more,
Is welcomed by gods, lives ever more.

7. The measure of hospitality,
Is the worth of their guests' dignity.

8. Who cherish not their guests, bemoan
'We toiled and saved, but lost all that we own'.

9. With wealth, to neglect guests is mean,
It is a folly with the foolish seen.

10. 'Anicha'[2] flower fades when smelt,
So fades the guest cold welcome spelt.

---

[1] His fields will grow abundantly even without sowing.

[2] Tree which produces an extremely delicate and tender flower.

10. KINDLY SPEECH

1. Sweet words with love imbued, they speak,
So free from guile, the truth who seek.

2. To gifts by liberal hearts conferred,
A pleasant word with smile preferred.

3. A beaming smile, a kindly eye and heart,
And pleasant words form virtue's part.

4. No painful want can ever reach,
Those who're to all of pleasant speech.

5. True modesty and kindly word combined,
He is a jewel ; the rest are not refined.

6. While seeking good, sweet words to flow,
Makes vice decline and virtue grow.

7. While doing good, sweet words to say,
Will yield blessings in every way.

8. Sweet kindly word, from meanness free,
Gives pleasure in both worlds to see.

9. When he finds delight in hearing kindly speech,
How can he use harsh words that screech ?

10. When sweet words are free, sour words to speak,
When having ripe fruit, those unripe, to seek.

11. GRATITUDE

1. Who never received our aid, yet aid,
Their debt with both worlds is not paid.

2. Though so small, the timely aid,
Is greater than the world so wide.

3. With no thought of gain, who aid,
The good is greater than the sea, if weighed.

4. To those who know, the aid, as grain so small,
Is greater than a palm tree tall.

5. There is no measure for kindly aid conferred;
From the worth of the receiver, it's inferred.

6. The help of pure men, forget never;
Helpless in distress, befriend ever.

7. Through seven births and worlds, the wise
Remember those who've wiped their eyes.

8. To forget the good is wrong; the rest,
To forget then and there is best.

9. A deadly hurt is soon effaced,
If by past gratitude is graced.

10. He may escape though he kills every good;
He's no escape if he kills gratitude.

12. FAIRNESS

1. Justice is both good and true
If each section[1] gets its due.

2. The just man's fortune, without waste,
His successors in comfort, taste.

3. Renounce all wealth acquired by unfair means
Though only good to bring, it seems.

4. The just and unjust, both are known
By each one's offspring, truth is known.

5. Loss and gain are not without intent
But a constant heart is sages' ornament.

6. It's a sign of impending despair,
When one's mind stops being fair.

7. In wise men's eyes, for the just to face
Poverty is no disgrace.

8. Like scales that even rest and fair,
Not taking sides is sages' wear.

9. If the mind's from bias free,
Then, uttered words are bound to be.

10. In guarding others' interests if they strive
As their own, the traders thrive.

---

[1] Enemies, friends and strangers.

13. SELF-RESTRAINT

1. Who controls self, among the gods is graced;
For want of it, in the darkest night is placed.

2. Like fortune, guard your self control;
No greater gain to living soul.

3. With wisdom's knowledge, he who self restrains,
Among the wise, distinction gains.

4. Who self restrains, unswerving in his state,
Is more imposing than the mountain great.

5. Self control is good to all; among the bless'd,
It's wealth to those who are with wealth possessed.

6. In one, like tortoise, the five restrains
Through seven births, in bliss he gains.

7. Whatever unguarded, your tongue you shall;
Through fault of tongue shall misery fall.

8. Through one hard word, an evil wrought
All the good is brought to nought.

9. The wound by fire inflamed will quickly heal;
The scar by tongue inflamed, you'll always feel.

10. Virtue waits to aid him who
Controls his self, and anger too.

14. RIGHT CONDUCT

1. Gain honour when right conduct is observed;
   Hence, more precious than one's life preserved.

2. Even to the wise, the aid is conduct right,
   So cherish it with all your might.

3. Right conduct is true nobility on earth;
   The want of it is true ignoble birth.

4. Forgetful brahmin can again his verses learn,
   But wrong conduct'll his birth right's ruin earn.

5. The envious soul no wealth obtains,
   And wrong conduct no greatness gains.

6. The strong of mind, the conduct's code observe,
   They know its break will only misery serve.

7. Right conduct is the source of grace;
   Its break leads one to great disgrace.

8. Right conduct is true virtue's seed,
   To grief, its breach is sure to lead.

9. No evil words from men of conduct good,
   Can come even in a forgetful mood.

10. To live in tune with the world, who fail,
    Though learnt, their learning is of no avail.

15. NOT COVETING ANOTHER'S WIFE

1. Who know the laws of wealth and true virtue,
Another's wife foolishly don't pursue.

2. Of fools who part from virtue's state,
The greatest lurks by his neighbour's gate.

3. Though living, they are dead who tend,
To steal the wife of a trusting friend.

4. Though great, what gains have they in life,
If without reflection, covet another's wife.

5. Who thinks lightly of adultery,
Will forever be held guilty.

6. Blame, hatred, fear and sin ; these four,
Haunt him who invades another's door.

7. Who looks at another's wife without desire,
Can to domestic bliss aspire.

8. True manliness that does not look at another's wife,
Is virtue and decorum combined in one life.

9. In sea-girt world he earns his grace,
Who another's wife does not embrace.

10. All bounds of virtue he may pass ; and yet,
It's good if neighbour's wife he doesn't covet.

16. FORBEARANCE

1. The earth endures the men who dig her breast,
To bear with scornful men is virtue's best.

2. It's always good to forgive ill,
To forget it is better still.

3. The worst of want is an unfed guest,
To suffer fools is courage best.

4. Untarnished honour, to maintain,
Your forbearance, you must retain.

5. The angry, nothing they deserve;
Those who forbear, like gold preserve.

6. Temper lost is pleasure for a day,
Forbearance gives praise all the way.

7. Grieve for them that evil do to you,
But in return no evil do.

8. Through pride, the men who commit sin,
Through forbearance, you should win.

9. Who evil words with patience bear
To the pure ascetics compare.

10. Great men do penance without food,
But to bear ill words is greater good.

17. FREEDOM FROM ENVY

1. As code of conduct is observed,
Esteem the heart from greed preserved.

2. To envy none, if Man can learn,
It's the greatest blessing he can earn.

3. He neither grace nor wealth desires
Who to another's wealth aspires.

4. Through envy, the wise no evil do;
They know that disgrace will pursue.

5. Envy's enough to seal their fate;
Though enemies fail, it's adequate.

6. Who resents gifts to others given,
With no food or dress, his kin to ruin driven.

7. Good fortune's goddess, the envious won't attend,
But annoyed, sends her sister[1] for a friend.

8. Good luck, envy, the sin, will quell,
Will throw the soul into fires of hell.

9. The wealth of envious, thoughts provoke,
Or loss to virtuous who are broke.

10. The envious, as great are never hailed,
The envy free, have never failed.

---

[1] The goddess of fortune is Sridevi (Lakshmi) and goddess of misfortune is her sister Moodevi.

18. NOT COVETING

1. If one unjustly covets things,
His family to ruin brings.

2. Who blush at every unfair deed,
Will not seek gain through acts of greed.

3. Whose souls, for bliss aspire,
Do no ill deeds by base desire.

4. Men who are from senses freed,
Covet not even in dire need.

5. Of what avail is knowledge wide
If you covet from every side?

6. Through virtue's path, who grace aspires,
Will perish if he for lust conspires.

7. Seek not by greed, your wealth, to get;
Great bliss such fruit will never beget.

8. Wealth is saved from quick decline,
By not coveting another's gain.

9. Good fortune comes in time of need,
To the virtuous who are free from greed.

10. Thoughtless lust destruction yields;
The lustless soul, great power wields.

19. NOT SLANDERING

1. If speech is foul and his actions vile,
It's good if he others doesn't revile.

2. Who slanders friends with a false smile,
Than one who evil does, more vile.

3. Death will give more riches than
Slander and lies, through a life's span.

4. Speak bitter words in one's presence,
You may; but slander not in absence.

5. The slanderous heart that virtue preaches,
The virtue is only in his speeches.

6. If on others' sins, he's pleased to dwell,
His own selected sins, the world will tell.

7. Who know not how, with friendly words to win,
With slander chase away their kith and kin.

8. The tribe that slanders friends who're best,
What mercy will they show the rest?

9. In charity, the world sustains the weight
Of those who looking back, their neighbours slight.

10. If each his own, as others' faults would scan,
What ill can come to living man?

20. AVOIDING IDLE TALK

1. He who speaks idle words that all detest,
Will be despised by all the rest.

2. To speak ill words before a crowd,
Is worse than evil deeds to one's loved.

3. Those who indulge in worthless speech,
Are stamped as beyond wisdom's reach.

4. Useless talk before the multitude,
Shows want of grace and moral rectitude.

5. Gone are fame and excellence,
When men of worth speak nonsense.

6. Who praises useless words, it's said,
Not man, but chaff among men instead.

7. Speak unwise words, they may,
But the wise no idle words should say.

8. The wise who explore worthy thoughts report,
None but words of deep import.

9. Men of vision and folly free,
Don't idly chatter thoughtlessly.

10. If you should speak, speak words that good afford,
If not, speak not a single useless word.

21. THE FEAR OF SIN

1. Good men will fear the pride of sin,
The wicked have no fear within.

2. More than fire, evils fear,
Since evils, evils rear.

3. The height of wisdom is to do
No ill to those who evil do.

4. E'en through memory's lapse, another's fall don't aim,
Your own ruin, virtue's power will claim.

5. Make not your need a plea for evil deed,
Your sins will make you poorer still indeed.

6. To avoid ill by others done,
To others, evil you should shun.

7. From every foe, there is an escape still;
But the wrath of sin will chase and kill.

8. As shadow dogs his steps wherever he goes,
On sinful deeds, destruction grows.

9. If you love yourself, beware,
Lest you some small evil share.

10. From destruction, he is freed
If he follows the righteous creed.

22. BENEVOLENCE

1. Duty demands no return ; for rain,
What answering gift give men of this domain ?

2. All wealth acquired with due perseverance,
Is to confer fitting benevolence.

3. No greater good than benevolence, we know,
Among the seven worlds or here below.

4. He lives, who knows befitting grace,
The rest, among the dead men find their place.

5. The wealth of liberal men who're truly wise,
Like tank, when filled, the village needs supplies.

6. Liberal hearts that wealth acquire,
Like fruitful trees in a village square.

7. A noble heart with open palm ;
Like a tree that yields a healing balm.

8. E'en in their hour of want, they show,
Their kindness, who their duty know.

9. A generous man is sore in need,
When he can't do a generous deed.

10. The ruin from benevolence is worth,
Selling oneself on this earth.

23. CHARITY

1. True charity to needy men dispense;
All else is seeking recompense.

2. Though heavenwards leads, to beg is ill;
If heaven denied, to give is virtue still.

3. 'I have nothing', the high-born never admits,
But always gives as occasion befits.

4. The beggar's cry gives no delight,
Till his face beams with gladness bright.

5. Great are they who hunger's pangs sustain;
But greater those who relieve hunger's pain.

6. The rich, who poor men's ruinous hunger cure,
Their wealth's good investment ensure.

7. Hunger's ills, he will never feel,
Who with others daily shares his meal.

8. Delight of charity they do not know,
Who hoard their wealth and lose it so.

9. It's worse than beggary to store their wealth,
And eat all alone by stealth.

10. It's pain to die, but it's worse to live,
For him who finds nothing to give.

24. RENOWN

1. To give to the poor and praise receive,
No greater gain, we can perceive.

2. The fame of those who, to suppliants give,
In every speaker's words will live.

3. Renown alone will ever last,
All else on earth will die so fast.

4. If on this earth you earn renown,
Gods, other sages will not crown.

5. The loss that's fame and death that's bliss to gain,
None but those of wisdom can attain.

6. If born, be born to glory, for the rest,
Not to be born is perhaps best.

7. They do not blame themselves, if they're devoid of fame;
Then why should they, their scorners, blame?

8. If you should fail to earn a name,
Then you earn other people's blame.

9. The faultless fruits of earth will dwindle down,
If it bears men of no renown.

10. They live, who live without a blame;
They don't, who live without a name.

III. ASCETIC VIRTUE

25. COMPASSION

1. Best of all wealth is wealth of kindliness;
The worldly wealth, the basest too possess.

2. Seek good path and kindliness pursue,
It is your aid by many tenets too.

3. Whose hearts are full of kindly glow,
To ill worlds of darkness do not go.

4. Who cherish others and kindness cultivate,
They have no fear of evil fate.

5. Vast, wind-blown earth, this truth proclaims,
Who are kind hearted, misery never claims.

6. Who wealth of grace forget, they do
Ill acts, without compassion too.

7. This world is not for those in need;
The next is not for the pitiless indeed.

8. Who lose their wealth may gain their wealth again;
Who lose compassion, will never their grace regain.

9. As a brainless fool, the ultimate truth perceives
Is graceless man who charity conceives.

10. Think how you stood before the stronger then,
When now you face the weaker men.

26. ABSTINENCE FROM MEAT

1. To feed his flesh, who flesh consumes,
What kindly grace, such man presumes?

2. The thriftless, no great fortune gain;
The meat eaters, no grace obtain.

3. As the hearts of men who take up arms,
The meat eater's no kindly charms.

4. Not to kill is grace; to kill's otherwise,
But to eat dead flesh is never wise.

5. Abstain, and your life preserve;
Eat meat, and you, hell's purpose serve.

6. 'Meat we eat, but do not kill', they say;
But who will kill if there is none to pay.

7. They will abstain if they have seen
That flesh is but a wound unclean.

8. The visionaries, who follow a faultless creed
Will not eat bodies, from life freed.

9. Not to kill and eat one life is better
Than thousand oblations with melted butter.

10. Who will not kill and rejects meat,
All living things pray at his feet.

27. PENANCE

1. Without inflicting it, to suffer pain,
They, true penitence attain.

2. True penitents, penance perform,
Useless for others, to conform.

3. Have others forgotten their penance,
To cater to sages' sustenance?

4. Woes to foes, to friends, delight,
If so desired, is penance's might.

5. Penance gives them what they wish,
To men who their penance cherish.

6. Who penance do, their duty do,
The rest through desire, follow too.

7. In fire, the gold, the better shines,
Penance, the soul of man refines.

8. He who achieves true self-control
Is worshipped by every living soul.

9. If power of penance, he obtains,
Victory over death he gains.

10. The poor are many, the cause is plain,
Penance few do, the many shun pain.

28. HYPOCRISY

1. At a hypocrite's conduct vile,
The five-fold elements[1] smile.

2. Of what avail is high pretence,
When mind suffers from indulgence?

3. A show of might when fear lurks within,
As a cow that grazes in a tiger's skin.

4. In sages' cloak, who evil works,
In a bush to snare, as a hunter lurks.

5. 'We have renounced' who say and commit sin,
'What have we done?' they cry one day
from grief within.

6. Those who pretend, but renounce not in mind,
Greater villains it is hard to find.

7. Like 'kunri' berry[2] shine, who pose,
Outward bright, but black the nose.

8. Many bathe in holy waters, fame
Proclaim, yet live in hidden shame.

9. Cruel dart is straight, sweet lute is bent;
So judge men by how their deeds are meant.

10. No need of shaven head or tresses long,
If you shun what the world condemns as wrong.

---

[1] Earth, water, fire, wind and sky.

[2] A seed with a red covering with a black tip — *Abrus Precatorius* L.

29. ABSENCE OF FRAUD

1. Who seeks the joys of heaven sweet,
Should guard his mind from vile deceit.

2. Even the thought of sin is sin ; so do not feel
That you can live by what you steal.

3. The gain by fraud may seem to grow,
And growing from it, sorrows flow.

4. The love of fraudulent gain,
Leads to ever lasting pain.

5. Who lurks by another's door, to steal,
No thought of grace or love he'll feel.

6. To whom the love of fraudulent gain is guide,
The rule of law they can't abide.

7. Dark, cunning acts of fraud are never found
In those who are by rule of wisdom bound.

8. As a virtuous heart has a sense of values sweet,
Fraud lives in the hearts that've learnt deceit.

9. Who, the arts of fraud cherish,
By their own actions will perish.

10. Who practise fraud, even their bodies fail ;
Those free from fraud, the gods will hail.

30. TRUTHFULNESS

1. If you should ask what truth may be,
It's speech from every evil free.

2. If it will yield pure, unmixed good,
Truth may be replaced by falsehood.

3. Do not lie about what your heart does know,
Such guilt will burn your heart aglow.

4. If he lives true to his inner mind,
He lives in the hearts of all mankind.

5. Greater he who speaks the truth with all his mind,
Than those who do penance and charity combined.

6. No greater fame than words from falsehood free,
Other virtues come very easily.

7. If truth, and only truth, you speak,
Other virtuous acts you need not seek.

8. Outward cleanliness, the water will bestow;
Inner purity from truth will flow.

9. All lamps are not lamps in wise men's sight;
Truth is the only lamp with radiant light.

10. Of all good things that we have learnt with care,
Nothing can with truth compare.

31. FREEDOM FROM ANGER

1. With power to hurt, your ire restrain; and where
You have no power, it's neither here nor there.

2. With no power to hurt, your ire is ill;
With power, it is a greater evil still.

3. With every one your ire, you should forget,
It will, an endless train of ills beget.

4. Smile and joy, an anger kills;
What other enemy brings such ills?

5. If guarding self, your anger guard your will;
If not, that anger your own self will kill.

6. Unbounded wrath kills everything within,
And will destroy the secure raft of kith and kin.

7. As hand that slaps the earth will feel the pain,
So do the men who wrath as wealth obtain.

8. Though men, like tongues of fire, may cause you pain,
It's good if you, from wrath restrain.

9. If man, his soul preserves from ires,
He gains whatever his soul desires.

10. Who lose their temper, with the dead are placed,
Who're anger free, with the sages graced.

32. NOT DOING EVIL

1. To wealth and fame, though it may lead,
Not doing ill is pure men's creed.

2. To those who anger, malice breed,
Not doing ill is pure men's creed.

3. Though unprovoked, your foes should sting,
Revenge will endless sorrows bring.

4. To punish wrong, by kindness put to shame,
And then, forget the kindness and the blame.

5. If others' grief, as yours you do not treat,
Of what avail is wisdom great?

6. What you have felt as bitter pain,
From making others feel, refrain.

7. To anyone in any way or day,
Not doing ill is virtue's greatest way.

8. Whose soul has felt the bitter smart,
How can he hurt another heart?

9. In the forenoon, evil if you do,
That same afternoon, it'll visit you.

10. Evils come because, he evil harbours still,
Who evil shuns, freedom seeks from ill.

33. NOT KILLING

1. All virtue's aim is not to kill,
For killing leads to every kind of ill.

2. Share your meal and cherish all that lives,
It is the best that distilled wisdom gives.

3. Of good things, not to kill is best,
And not to tell a lie is next.

4. What is the good and righteous way?
The creed that teaches not to slay.

5. Of those who fear existence and renounce,
The best is he who slaughter will denounce.

6. His life, the God of death will spare,
For other lives, if he should care.

7. You may lose your life, but still
Another being you should not kill.

8. To yield a lot of good, may killing seem,
Yet, it is a vice, the sages deem.

9. Those who kill are vile and base;
Who vileness know, they know their face.

10. Poverty, sickness and disgrace,
Those who live by killing, face.

34. IMPERMANENCE

1. Only the base and the ignorant
Hold transient as permanent.

2. As crowds that watch a play, your fortune grows;
As crowds disperse, your fortune goes.

3. All wealth is fleeting; hence
In lasting works, your wealth dispense.

4. A day seems real; but it's a knife
That daily saws a portion from your life.

5. Before you lose your tongue and gasping breath,
Do deeds that virtue yield in death.

6. Who was but yesterday, today is not;
Such is the fame this world has got.

7. Who know not if they last another day,
In a million fancies waste their time away.

8. Body and soul in friendship start;
Like fledglings from their shells, depart.

9. Death is sinking into slumbers deep; *
Birth again is waking out of sleep.

10. Soul to body like a guest does come;
Is it because it has no permanent home?

35. RENUNCIATION

1. If freedom from a bond he can attain,
From that bond, he is free from pain.

2. Those free from bonds, many pleasures gain,
Renounce in time and those gains attain.

3. His senses five must all perish,
His desire, he must relinquish.

4. Renounce and true penance attain;
Possession brings bewilderment again.

5. Body's a burden to those who freedom seek,
From births. If so, of other bonds, why speak?

6. Who kills the pride that speaks of 'I' and 'mine'
Shall enter realms beyond the Gods divine.

7. With eager grasp, who cling to bonds that hold,
They cling to them with griefs untold.

8. Who fully renounce, on heights are set,
The rest, suffer entangled in the net.

9. Who sever bondage from the births are free,
All else is mere instability.

10. Cling to that the 'Bondless'[1] bids you cling;
And then get free from every clinging thing.

[1] The divine being who is free from all bonds.

36. REALISATION OF TRUTH

1. Ignoble birth is caused because men deem
The unreal as real, their delusive dream.

2. Who are delusion free with spotless sight,
Their darkness goes; they get true rapture bright.

3. Who're free from doubt and are of clear mind,
Nearer to heaven than earth, they find.

4. From their five senses what do they obtain,
When true perception, they don't gain?

5. A thing, whatever its nature be,
It's wise, its ultimate truth to see.

6. Who learn the ultimate truth on earth,
Take not the road to another birth.

7. The mind that knows what is, and ponders well,
On a rebirth, it need not dwell.

8. If the glory of the supreme one, you know,
The folly known as birth will quickly go.

9. Who perceive true aid,[1] other aid avoid;
Of destructive sorrow, they are void.

10. Delusion, lust and ire, these three
If you destroy, you are from evil free.

---

[1] True aid is the help of God in the realisation of the ultimate truth.

37. EXTIRPATION OF DESIRE

1. Unceasing births of all the living things
Always from the seed of desire springs.

2. If you desire, freedom from birth acquire;
It comes from freedom from all desire.

3. No greater wealth than freedom from desire,
Either here, or there, can soul aspire.

4. All purity is freedom from desire;
It comes from supreme truth which you require.

5. Men free from bonds are from desire free,
No others share such liberty.

6. Avarice, one's soul beguiles;
Righteousness will fear its viles.

7. Who all desire cuts away,
Worthy deeds will come his way.

8. Who shuns desire, no affliction knows,
For the rest, unending sorrow grows.

9. When desire, that woe of woes expires,
The soul, to lasting bliss aspires.

10. When insatiate avarice is driven,
Soon unchanging bliss is given.

38. FATE

1. Effort comes from fortune's fate;
Misfortune springs from idle state.

2. An adverse fate, foolishness only knows;
Good fortune's fate, wide wisdom's gain bestows.

3. High in subtle learning, he may stand,
But his own wisdom gains the upper hand.

4. There are two natures in this world;
Some live in wisdom, some in fortune's fold.

5. In gaining wealth, good things to evil turn,
And ills sometimes, with good return.

6. Guarded wealth, by fate may not remain,
But scattered wealth, you may retain.

7. Enjoyment, millionaires will not reach,
Except as the Sharer[1] gives to each.

8. Renunciation will the poor attain,
If they are spared pre-destined pain.

9. When good things come, men view them all as gain; *
When evils come, why should they then complain?

10. What power's so great as fate? Man's skill
May try, but fate precedes them still.

---

[1] God who ordains everything.

BOOK TWO

ON WEALTH

I. ON KINGSHIP

39. THE GREATNESS OF A KING

1. An army, subjects, wealth, ministers, friends and forts,
Who owns these six, as lion among kings disports.

2. Fearless, a generous hand, wisdom and tirelessness,
These four are attributes of kingliness.

3. Vigilance, learning and courage,
Are part of a ruler's privilege.

4. A virtuous king, all vice restrains,
And honour, with courage maintains.

5. King, wealth creates, protects, defends
And for his subjects' welfare spends.

6. Not hard to see, nor harsh of speech,
They praise his land in every speech.

7. Who gives with love and guards with powerful hand,
The world is under his command.

8. Who guards by justice graced,
That king, as people's God is placed.

9. A king who can unpleasant words endure,
Beneath his shadow, the world remains secure.

10. These four, gifts, grace, right sceptre, people's care,
Who has, to the light of kings compare.

40. LEARNING

1. Learn, that you may faultless learning gain,
And having learnt, true to it remain.

2. Numbers and letters, these two
To living souls are like eyes true.

3. Men with learning have two eyes, it's said;
The blockheads' faces have two sores instead.

4. You meet with joy and part with deep regret;
Such are the thoughts that scholars will beget.

5. As poor before the rich, with begging hand,
The ignorant before the scholars stand.

6. Dug deep in sandy soil, water flows;
The more you learn, the deeper, wisdom grows.

7. Each land and town, to the learned is his home;
Why then the rest, unlearned roam?

8. In one birth, for learning gained,
In seven births is bliss attained.

9. They see their joy is joy the worlds adore;
Hence, the learned love their learning more.

10. Wealth of scholarship can none destroy;
All other fortunes are devoid of joy.

41. IGNORANCE

1. Playing chess without the board, compare,
To the ignorant who learned counsels share.

2. The ignorants' desire to speak will prove
As a breastless girl who tries to find some love.

3. The ignorant too may wise appear,
If they keep silent where the wise can hear.

4. The ignorant may wisdom speak,
But the wise will not his counsel seek.

5. The ignorant's wisdom is exposed
If to speech before the wise disposed.

6. The ignorant exist, like a field
That is barren, and does not yield.

7. Who subtle knowledge doesn't display
Is like a decked up doll of clay.

8. The fortune of the ignorant
Is worse than a wise man's want.

9. Though born high, the ignorant are low;
Though low by birth, they're high with wisdom's glow.

10. The ignorant with men of wisdom fare,
As beasts with men when you compare.

42. LISTENING TO THE WISE

1. Wealth of all wealth is wealth by ear gained;
   It is the best of wealth attained.

2. When hearing is no longer fed,
   Give a little to the stomach instead.

3. Who feed their ear with wisdom rare,
   With gods who enjoy oblations, compare.

4. Though learning nothing, you should hear still,
   A staff in weakness prove, it will.

5. Like a staff in hand on slippery ground,
   The words of the righteous ones are found.

6. A man should hear and learn good things,
   And as he does, learning, greatness brings.

7. Who hear and have their learning in their grip,
   Even by mistake will not make a slip.

8. Where teaching has not pierced one's ear,
   He may listen, but does not hear.

9. To utter polite words is hard
   To those who refined learning have not heard.

10. Where mouth can taste, but ear denied of taste,
    Whether they live or die is but a waste.

43. WISDOM

1. Wisdom wards off woes; a fortress strong,
   Its inner strength defies the enemies' throng.

2. Wisdom, a wandering mind restrains
   Avoiding ill, in good it trains.

3. Whatever or from whomsoever is heard,
   It's wise to find the truth behind the word.

4. Wisdom, the use of lucid speech affords,
   And discerns subtle sense in others' words.

5. Wisdom loves the world with constancy,
   Unlike the flower that blooms and shuts
   with frequency.

6. With the world in tune, to dwell,
   That is wise and well.

7. Who discern what the future brings are wise;
   Who fail to do are otherwise.

8. Folly meets fearful ills with fearless heart;
   To fear where cause exists is wisdom's part.

9. The wise, who coming ills foresee,
   From future dreaded shocks are free.

10. The wise are rich with every blessing known;
    The fools are poor, though everything they own.

44. CORRECTION OF FAULTS

1. Who are from pride and wrath and meanness free,
   They increase their lofty dignity.

2. Greed, selfish pride and evil mirth,
   Bring disgrace to men of kingly birth.

3. Who fear disgrace, the fault as grain so small,
   Will deem it as a palm tree tall.

4. Faultlessness, like wealth protect, and know
   That faults are but your greatest foe.

5. Who fails to guard against an evil day,
   Like straw before a fire will fade away.

6. Faultless is the king who cures his own
   Mistakes, and then makes others' known.

7. The miser who his duties doesn't cherish,
   His wealth will surely decline and perish.

8. The greediness that is called avarice,
   When faults are counted, is the greatest vice.

9. In self-admiring, never aspire;
   And useless things, never desire.

10. If what you desire, you privately enjoy,
    Your foes will not be able to destroy.

45. SEEKING THE COUNSEL OF GREAT MEN

1. Wise men of ripe scholarship
A king should choose for his friendship.

2. Cherish accomplished men as friends, whose skill
Avoids the present and defends from future ill.

3. Cherish the great and make them all your own ;
It is the greatest kingly treasure known.

4. To live with men whose power exceeds your own
As friends, is the greatest kingly power known.

5. Since counsellors are monarch's eyes,
The king should choose with counsel wise.

6. If a king has worthy friends and true,
His enemies have nothing left to do.

7. If ministers, his errors point out,
No enemy, his fall can bring about.

8. With none to censure him, a king
Will fall, though none his ruin bring.

9. Lacking capital, there is no gain ;
Without allies, no stability attain.

10. The help of worthy men to lose,
Is ten times worse than the hate of many foes.

46. AVOIDING MEAN ASSOCIATIONS

1. The noble fear the society of the mean;
   The base as kin, to the base are seen.

2. Water's nature by the soil's known;
   Man's wisdom by his friends is shown.

3. Men's perceptions are of their own mind;
   But their nature is known by their kind.

4. Man's wisdom is a product of his mind;
   It is an outcome of his friends, we find.

5. Both purity of mind and conduct pure,
   Through pure companionship, ensure.

6. Pure-minded men produce a virtuous line;
   Through pure companionship does vice decline.

7. High-mindedness of men will increase gain,
   And good companionship will praise attain.

8. Through the wise, high-mindedness ensure,
   Yet good society makes it more secure.

9. High-mindedness does future bliss ensure,
   Yet, good society makes it more secure.

10. No greater help than good companionship;
    No greater sorrow than a bad friendship.

47. ACTING WITH FORETHOUGHT

1. The cost, the income and the final yield,
Weigh these, and then perform the deed.

2. First friends consult, and then, reflect alone,
And then who act, nothing hard is known.

3. To lose one's wealth, desiring added gain,
Is foolishness from which the wise abstain.

4. All those who fear the world's reproach,
Unclear actions, they will not approach.

5. With ill-made plans, to rise against your foe,
Is but to make his fortune grow.

6. From doing wrongful deeds does ruin spring;
Good things to leave undone will also ruin bring.

7. First think; then face the act; and having faced
Who say 'We'll think' will be disgraced.

8. Though many men in its support may strive
Work ill-conceived will not thrive.

9. A job well done may yet go wrong, because
The attitudes of various men, the cause.

10. Reflect and act that others may not despise;
Inapt acts, the world will not think, wise.

48. KNOWLEDGE OF POWER

1. The needed force, the force he owns, and that of foes
And friends, these he should judge, before to war
he goes.

2. Who have the knowledge and the means perceive,
And concentrate, there's nothing they can't achieve.

3. Ignorant of their strength, who go to war,
Are broken before they go very far.

4. Who rows with neighbours and no limit knows,
Who praises self, to ruin quickly goes.

5. Even peacock feathers, if piled high,
Will break the carriage axle, by and by.

6. Who climbs to tree tops and further tries to go
Beyond, his life he will forego.

7. Knowing his wealth, who offers charity,
Will guard his wealth and live in dignity.

8. Though earning less, no harm will come,
If he lives within his small income.

9. Who lives beyond his means, in joy,
His wealth, he'll gradually destroy.

10. Charity beyond one's means
Will ruin the wealth on which it leans.

49. KNOWLEDGE OF THE RIGHT TIME

1. A crow can beat an owl by day; to fight
His foes, a king should choose his time aright.

2. To follow the season is the rope,
Which binds your fortune securely to hope.

3. Can any work be hard in fact,
If you choose fitting means and time to act?

4. If you desire to win the world, you'll achieve,
If the right time and act you should conceive.

5. With unruffled calm, for fitting time should wait
Those who wish the world to subjugate.

6. The strong keep their energies under cover,
Like ram goes back to charge with greater power.

7. The wise, though angry do not show their ire,
They bide their time with hidden fire.

8. When foes you meet, with respect bow;
When right time comes, their head lies low.

9. When a rare opportunity comes to you,
That's the time, the hardest work to do.

10. Like heron, fold your wings and wait;
When time is ripe, like heron smite.

50. KNOWLEDGE OF THE RIGHT PLACE

1. Start no war, nor foe disdain,
   Till a place of vantage, you obtain.

2. Even to men of valour and courage,
   A fort is an added advantage.

3. Even the weak ones become men of might
   If from a suitable place, they fight.

4. Thoughts of victory will be in vain,
   If foes, their vantage ground maintain.

5. In deep water, the crocodile prevails;
   If this it leaves, against any beast it fails.

6. The lofty car with strong wheels will not sail,
   Sea-going ships, on land will fail.

7. Fearlessness, no other aid you need,
   If you fight from the right place indeed.

8. If in a narrow field, great armies' chief
   Decides to act, will come to grief.

9. Though forts, or store of wealth they lack,
   Homesteads, it's hard to attack.

10. A fox can kill a fearless elephant, found
    In foot-sinking marshy ground.

51. KNOWLEDGE OF THE RIGHT MEN

1. Wealth, virtue, joy and fear of death, how well
He meets these four; in him your choice should dwell.

2. Of noble birth, of spotless worth and poise,
And shrinks from sin, should be your choice.

3. Though deeply learnt and wise, it's rare to see
One from ignorance completely free.

4. Weigh well his worth, and where he fails,
So judge the man, whichever prevails.

5. Whether a man is great or mean,
By his actions, each is seen.

6. Selecting men who have no kin avoid;
Of bonds or shame or sin, they are devoid.

7. Choosing fools, by fond affection led,
Brings no return but foolishness instead.

8. Who an untried stranger trusts, his line
With endless sorrow will decline.

9. Trust no one whom you have not tried;
But having tested well, in him confide.

10. To trust untried, and a trusted friend to doubt,
Will unending sorrow bring about.

52. SELECTION AND EMPLOYMENT

1. Who, knowing good and evil both, will choose
The good, such men, a king should use.

2. Who raises taxes and abundance sows,
And removes obstacles, he action knows.

3. Love and wisdom, clearness and greed free,
Who has these gifts should trusted be.

4. They may pass every kind of test,
Yet fail when tried in action best.

5. Make competence, the basis of your choice,
Don't decide on favourites' voice.

6. The man, the deed, the timely circumstance,
Consider these and let the work commence.

7. This man will do this work this way! concede,
With care; and then let him freely proceed.

8. As a man's special aptitude is known,
Let him make that work his own.

9. A king who doubts the loyalty of those,
Who serve him well, will his fortune lose.

10. His men, the king should daily test;
When they do right, the world in right will rest.

53. CHERISHING ONE'S KINDRED

1. When fortune flees, it will be known,
Long standing kindness by one's kin is shown.

2. If kin's unfailing love retains,
Unfading bloom of gifts obtains.

3. The life of one who with his kin's reserved,
Is like a bundless lake with water served.

4. The profit gained by a wealthy man,
Is to live surrounded by his clan.

5. With pleasant words, who generous presents gives.
Piles of kith and kin surrounded lives.

6. Of generous mind and anger free,
The greatest retinue obtains he.

7. The crows without concealing, caw and eat,
Increase of wealth such worthy ones will meet.

8. Not all alike, but gives to each his due;
Many live with such a king with that in view.

9. His kith who left him will come round
When the cause for leaving is no longer found.

10. Before receiving one who left without a cause,
A king should ponder well, and pause.

54. UNFORGETFULNESS

1. Forgetfulness that comes from prideful joy,
More deadly than anger, can destroy.

2. As constant poverty will wisdom kill,
Forgetfulness, to face, is ill.

3. That thoughtless men earn no renown,
To every school of thought is known.

4. As forts to cowards are in vain,
Forgetful men, no blessing gain.

5. To thoughtless men, unforeseen sorrow springs,
And afterwards, repentance brings.

6. Who constant thoughtfulness maintain,
For them, there is no greater gain.

7. Nothing is hard to accomplish,
To those who thoughtfulness cherish.

8. Things that merit praise, those you should do;
The men who scorn, for seven births will rue.

9. Think of those ruined by a scornful mind,
When intoxicating joy, you find.

10. What you desire is not hard to gain,
If what you desire, constantly retain.

55. RIGHT SCEPTRE

1. For kings, to favour none and justice do,
With thought for all, is method true.

2. All world looks up to the sky for rain;
All subjects to their king for righteous reign.

3. Learning and virtue of the sages spring,
From the all-embracing sceptre of the king.

4. Who wields his sceptre with love and grace,
His feet the whole world will embrace.

5. From whose sceptre, laws and justice flow,
There falls rain and crops abundant grow.

6. Not spear, that gives kings victory,
But sceptre if held with equity.

7. The king guards all the world with care:
Justice guards him if he's just and fair.

8. Who's hard to see, no thoughtful justice shown,
Such king will sink and perish on his own.

9. To guard against invasion, punish crime;
It's not a fault, but kingly work sublime.

10. To punish criminals with death and scorn,
Is like removing weeds from tender corn.

56. CRUEL SCEPTRE

1. A king practising injustice and wrong,
Is more cruel than a murderous throng.

2. As 'give!' a robber with the lance demands,
So, a sceptred king, a gift commands.

3. Daily wrongs, if a king does not redress,
Then, day by day, his realm is in distress.

4. His wealth and subjects, he will lose,
When sceptre's bent and counsel does refuse.

5. Tears of sorrow past endurance will,
Wear away his wealth, like a saw to mill.

6. A monarch's stability is sceptre right,
If not, extinguished is the ruler's light.

7. As lack of rain to thirsty lands beneath,
Is lack of grace in kings to all that breathe.

8. To live beneath an unjust king, one's property.
Yields more sorrow than dire poverty.

9. If a monarch should injustice wield,
The seasons change and clouds no longer yield.

10. The cows will fail and priests, their hymns forget.
If a king should fail his subjects to protect.

57. ABSENCE OF REPRESSION

1. A king with due regard should punish crime,
So that it is not tried a second time.

2. Increasing joys for long who wish,
Should severe look, but mildly punish.

3. Whose subjects cruel wrongs endure,
Such king's ruin is swift and sure.

4. 'A cruel king' a tyrant's subjects say;
His life will dwindle and decay.

5. Who's hard to see and fierce of face,
His wealth is like the devil's grace.

6. Who's harsh in speech and has unseeing eye,
His boundless wealth will fade and die.

7. Harsh words and punishment beyond the right,
Is a file that saws away a monarch's might.

8. Who leaves the work to others, does not think,
In anger then reproves, his wealth will shrink.

9. Who good defence does not accomplish,
In time of war will tremble and perish.

10. Tyrants with fools their counsels share *
Earth can no heavier burden bear.

58. GRACIOUSNESS

1. Since here the beauty of graciousness resides,
The world in happiness abides.

2. The world exists since graciousness is there;
Those without, it's hard for the earth to bear.

3. What use is song when music is not found?
What use of eyes when kindness doesn't abound?

4. The eye imparts no glitter to one's face,
When it does not reflect a benign grace.

5. When eye with graciousness does not abound,
It is nothing but a facial wound.

6. Whose eyes reflect no kindly grace,
Like stumps, they are fixed in their place.

7. Those without kindly grace are without sight,
Those with eyes always have gracious light.

8. With gracious smile who leave no work undone,
By right the world they've won.

9. To bear with patience and kindly face,
Those that grieve us, is benign grace.

10. They drink and smile, though poison poured they see,
Who seek the praise of true urbanity.

59. SPYING

1. The renowned code of laws and spies,
   Let a king consider as his two eyes.

2. Each day, about each subject and each deed,
   It's the duty of the king to learn with speed.

3. Who uses spies, but who no truth obtains,
   Such a king, no laurels gains.

4. His ministers, his kin and his enemies,
   Who watch all these are trusty spies.

5. Of innocent mien and fearless eyes,
   Who secrets guard are trusty spies.

6. To learn the truth, a monk he may portray,
   Whatever is done, the truth he'll never betray.

7. What is hidden, a spy should know,
   And having known, free from doubt should show.

8. The news that by one spy affirmed,
   Should by another be confirmed.

9. A spy should not another know, ensure;
   When three confirm the news, as truth assure.

10. If you reward a spy in others' sight,
    What is hidden will be brought to light.

60. DILIGENCE

1. Who possess wealth, true diligence own,
What the rest possess is not known.

2. True wealth is energy of the mind;
Material wealth, soon goes we find.

3. Men of diligence will not call,
The distressed wail, 'we have lost all'.

4. Of her own accord will fortune find,
The man of inflexible mind.

5. With rising flood, the lotus stalk extends,
On mind, the dignity of man depends.

6. Whatever you ponder, have a lofty will;
Though fate may hinder, it is success still.

7. In ruin's face, the strong men will not quail;
Before a show of armour, an elephant will not turn tail.

8. The poor in spirit can never attain,
The ennobling sense of joy or gain.

9. Though large in size, the tusker fears,
To attack a tiger, when it nears.

10. Energy of the mind makes beings great;
The rest are trees, though blessed with man's estate.

61. FREEDOM FROM INDOLENCE

1. A people's dignity of lustre bright,
The stain of indolence will dim its light.

2. Who wish to maintain people's excellence,
They should get rid of sloth and indolence.

3. The ignorants who sloth cherish,
Before them, their homes perish.

4. Who're sunk in sloth and do not strive,
Their subjects die and crime will thrive.

5. Delay, forgetfulness and sloth and sleep,
Are a pleasure boat that sails to ruin deep.

6. Though lords of earth, a fortune gain,
From it, the idle ones, no use obtain.

7. Who do not strive and to their sloth adhere,
Words of scorn and reproach hear.

8. A noble man by sloth depraved,
Is to his enemies enslaved.

9. Who slothful habits overcomes,
Free from faults, his family becomes.

10. A king who free from sluggishness remains,
The world measured by God's foot,[1] he gains.

---

[1] Lord Vishnu, in one of His incarnations, is supposed to have measured the whole world by just one step of His foot.

5

62. MANLY EFFORT

1. Do not be daunted by the thought 'it's hard';
Strenuous effort brings its own reward.

2. If you shun work, you, the world will shun;
So leave no work undone.

3. Where manly effort suitably resides,
There, the power of munificence abides.

4. The munificence of those who work avoid,
Is like the swordsmanship of a sexless being, void.

5. Not in pleasure, but in action finds his joy,
A tower of strength, his kinsmen's grief he will destroy.

6. Effort, good fortune's increase brings;
From its lack, poverty springs.

7. In idleness is seen misfortune's face;
In toil, the lotus residing lady's[1] grace.

8. An adverse fate is no reproach to one,
Disgrace comes from conscious effort to shun.

9. Though heavenly fate may make your labour vain,
Strenuous effort its own reward will gain.

10. Who strive with strong unwavering mind,
Will leave misfortune's fate behind.

---

[1] The Goddess of fortune, Lakshmi, according to Hindu mythology, resides in a lotus flower.

63. FREEDOM FROM DESPONDENCY

1. When affliction comes, you smile with hope;
   To vanquish grief, nothing has equal scope.

2. The flood of troubles faced by those,
   Who with knowledge think, soon goes.

3. Who face afflictions without grief,
   From those afflictions get relief.

4. Who like a bull overcomes obstacles,
   From him affliction has troubles.

5. When repeated sorrow fails to crush,
   Away from him, his griefs defeated rush.

6. Who does not take wealth to his heart,
   Will not suffer when prosperous days depart.

7. The great know, body is the source of pain,
   So, their minds, affliction will not stain.

8. Not joy but grief is man's estate, who knows,
   This truth, he does not suffer human woes.

9. Who is not carried away by joy,
   Sorrow, his soul cannot destroy.

10. Who pain as pleasure treats, he shall attain,
    The bliss to which his foes aspire in vain.

II. ESSENTIALS OF THE STATE

64. MINISTERS

1. The means, the time, the way and the act,
A minister knows these and acts with tact.

2. Protection, knowledge and determined mind,
With the former five, in a minister find.

3. To divide foes, care for and reunite
Parted friends, shows a minister's might.

4. To think and understand and choose the right,
And offer clear advice is a minister's might.

5. Who virtue knows, speaks words of good import,
And always knows the way, is good support.

6. When subtlety with learning is combined,
No wisdom stands before such men we find.

7. Though one may know the theory of an act,
To follow the common sense of the world is tact.

8. An unwise king may not his advice seek;
But his bounden duty is to speak.

9. A minister who plots against his king,
Is worse than what a million enemies bring.

10. Though well conceived, a job is not finished,
If those who do it are not accomplished.

65. THE POWER OF SPEECH

1. The gift of tongue, other gifts obtains,
It stands alone among other gains.

2. Both good and evil speech affords,
Hence guard against forgetful words.

3. It's speech that binds the listening ear,
And those who haven't heard, makes them hear.

4. To those who listen, adapt your speech,
Both virtue and gain are within its reach.

5. In speaking you must ever ensure,
That no one can your speech censure.

6. The faultless speak with charming excellence,
And grasp the words that others speak, with sense.

7. Of powerful speech and unforgetful mind,
And fearless heart, is hard to beat, we find.

8. Swiftly, the listening world will gather round,
Those who've power of speech and words profound.

9. Few, faultless words who have not learnt to speak,
At inordinate length they love to squeak.

10. Who can't expound their learning's excellence,
Are like a bunch of flowers with no fragrance.

66. PURITY IN ACTION

1. External help gives worldly gain,
By good action everything obtain.

2. If from good and glory void,
Such actions ever you should avoid.

3. Who say that nobler things will yet be done.
Deeds that dim the light will shun.

4. Though they suffer, no shameful acts they do,
Who have the right unwavering view.

5. Do no action that repentance brings,
But having done, do not repeat such things.

6. Though she that bore you starves, do no ill deed,
That wise men have as crime decreed.

7. Wise men's poverty is greater gain,
Than wealth by unfair means obtain.

8. Who hate reproof and do forbidden things,
Though prosperous now, future, sorrow brings.

9. The gain from tears, with tears will go,
From good deed's loss will future blessings grow.

10. Like taking water in an un-burnt pot,
Who tries to guard his realm by wrong does not.

67. FIRMNESS IN ACTION

1. Determined action springs from a determined mind,
   All else is external to this we find.

2. 'Avoid ill acts' and 'Onward march'; these two,
   Define your way in wise men's view.

3. Well planned work will achieve many a thing,
   To reveal plans too soon will ruin bring.

4. To give advice, anyone can afford;
   It's hard to act according to one's word.

5. The power of deeds of those renowned and great,
   Is esteemed by the king and all the state.

6. Whatever they think, that thought they will attain,
   If those who think can steadfastness maintain.

7. Despise not men of modest size; they are,
   Like the axle-pin of a mighty car.

8. Action discerned with a clear view,
   Steadfast unswerving, you should do.

9. Though increasing sorrow comes, hold fast;
   And do the acts that lead to bliss at last.

10. Although possessed of every power known,
    Who power of action lack, the world will scorn.

68. METHOD OF ACTION

1. Discussion's end is resolution strong;
   If delayed, it leads to grievous wrong.

2. Sleep when there's need to ruminate,
   But slumber not when action calls for vigilant state.

3. When the way is clear, to act is right;
   If not, watch till a method is in sight.

4. Of what is left of work and foes,
   If you reflect, like smouldering fire it grows.

5. The wealth and means, the act and place and date,
   Think well on these before action contemplate.

6. The end, the obstacles, the effort's gain.
   Weigh them and then the objective attain.

7. To start a method of action, you should ask,
   The mind of those who fully know the task.

8. One act leads to other's accomplishment,
   As a tame elephant to tame the wild is sent.

9. Making your enemies' foes to cling and make amends,
   Is more urgent than kindly acts to friends.

10. Men of smaller states because of inward dread,
    To mightier rulers bow their head.

69. THE ENVOY

1. High birth, affection, ability to please
His king, an envoy's attributes are these.

2. Love, knowledge, power of speech, these things,
Are essential to ambassadors of kings.

3. Learned among the learned he should be,
Who speaks among lance bearing kings, of victory.

4. Who can good sense and grace and wisdom show.
To envoy's task, he can go.

5. Avoiding wrath, in brief, with wit, who speaks,
He, his king's advantage seeks.

6. A true envoy is unafraid with knowledge true,
And speaks on each occasion, as is due.

7. Who knows the time and place and what is due,
And thinks before he speaks is an envoy true.

8. Courage, support and truthfulness,
Who speaks king's message should possess.

9. Even through torture, he who does not say
Unworthy words, can his king's message convey.

10. Though his task, his death may bring,
A fearless envoy truly serves his king.

70. SERVING A KING

1. Who warm themselves before the fire preserve
Their distance, so they should who fickle monarchs serve.

2. If what the king covets you do not prize,
The king himself abundant wealth supplies.

3. The careful should from serious faults abstain,
Doubts once raised, will uncleared remain.

4. All whispered words and smiles, suppress,
Before the men who kingly power possess.

5. Seek not the secrets that the king may hold,
But listen carefully if you are told.

6. The mood, the fitting time and pleasant manner seek,
Then, not displeasing things, but needful speak.

7. Speak pleasant things, but never a useless word,
Though to a king, it may great pleasure afford.

8. 'He's young, my kinsman', do not thus despise
The kingly state. But its glory praise.

9. Those with constant vision do not deem,
Graceless acts as good because of king's esteem.

10. 'Old friendship' is no excuse for graceless things,
Such familiarity much ruin brings.

71. KNOWLEDGE OF THE SIGNS

1. He who fathoms the mind untold,
Is a gem in the changeless sea-girt world.

2. Who without fail, the minds of men can scan,
With God compare such gifted man.

3. Who, from signs, knows what is in the mind,
Even by losing limbs, such men you ought to find.

4. Who, without being told, can read the mind,
In form the same as others, but are of different kind.

5. Precious eyes are of no use,
If from the signs, the mind they can't deduce.

6. A crystal reflects what is near, we find;
A face reflects what lurks within the mind.

7. Our likes and dislikes by the face are shown;
What more revealing than the face is known?

8. Other's thoughts, who have the power to trace,
It's enough if they stand face to face.

9. Hate or friendliness, the eyes will show,
By their quick changing moods, to those who know.

10. Men of keen discerning mind apply,
No other scale than man's revealing eye.

72. KNOWLEDGE OF ASSEMBLIES

1. Pure men who have the power of words should seek,
To know their audience and only to them, speak.

2. Men who can good eloquence command,
Should know and speak as the time and place demand.

3. Unlearnt in councils and the use of speech,
To try to speak is far beyond his reach.

4. Before enlightened, shine as beacon light,
Before the others, be as plaster white.

5. Among good things, the best is modest grace,
That speaks not first before the elders' face.

6. To fail before the vastly learned few,
Is like a fall from virtue true.

7. The knowledge of the learned shines as light,
To those who judge with faultless skill, the right.

8. To speak, where learners true perception gain,
Is like pouring water on a bed of grain.

9. Among good men, who speak good things with force,
Among the mean even mistakenly hold no discourse.

10. Words spoken to an alien crowd are known,
Like sweet nectar in the gutter thrown.

73. FEARLESSNESS IN ASSEMBLIES

1. Pure men who have the power of words can tell,
The mood of powerful councils and hence speak well.

2. Before the learned, who can speak with grace,
As wise among the wise will find a place.

3. Many face death from foes with great courage,
But few who fearless, face an assemblage.

4. Before the learned, make a lucid speech,
From men more learned, learn what they can teach.

5. Rules of logic you should learn by heart,
In councils, if you wish to make an apt retort.

6. What use is sword to men who lack courage,
Or knowledge to those who fear an assemblage?

7. Like shining sword in war, a eunuch wears,
Is knowledge learnt by him who council fears.

8. To men, vast learning is of no avail,
If before an audience they quail.

9. Who fears a meeting of good men, although well read,
Is lower than the ignorant, it's said.

10. Who fear the meeting hall, though vastly read,
May be living, but they are like the dead.

74. THE COUNTRY

1. Where crops unfailing grow, where live a band
Of virtuous men and men of wealth, that is a land.

2. A land is that which for its wealth is sought,
With growing yields, destruction rarely wrought.

3. A land is that which bears when burdens press,
To king it pays full tribute none-the-less.

4. A land is that which free from hunger grows;
From epidemics and from destructive foes.

5. Free from factions and destructive strife,
A land is free from plots against king's life.

6. The best of all lands is that which no ill knows,
If ills should come, it still its wealth bestows.

7. Rain and springs and mountains near at hand,
With waterfalls and forts make up the land.

8. A country's ornaments are these; unfailing health,
Rich crops and joy, security and wealth.

9. That is a land that yields increase unsought *
That is no land whose gifts with toil are brought.

10. A land, though blessed with many a varied gift,
Is lost, if king and subjects're torn by rift.

75. FORTIFICATION

1. A fort is good to those who fight to win,
   And to those who fearing hide within.

2. A fort is that which has streams crystal clear,
   And plains and hills and shady forest near.

3. Height, width and strength and hard to reach,
   As fort's requisites does our learning teach.

4. A fort must need but slight defence, but still,
   It must destroy the foes' determined will.

5. A fort with ample food is hard to win,
   And easy to defend, for those within.

6. A fort is that with ample supplies served,
   In time of need, by good men is preserved.

7. A fort is that which's hard to overcome,
   By siege or assault or by stratagem.

8. Though encircling foes may strive to win,
   A fort should bring success to those within.

9. When battle starts, a fort should foes defeat,
   And greatness gain by many a glorious feat.

10. However glorious a fort may rise,
    To men who cannot act, no strength supplies.

76. ACCUMULATING WEALTH

1. Nothing exists but wealth that can,
Change a poor man to a worthy man.

2. Those who have nothing, all despise,
All praise the wealthy to the skies.

3. Unfailing lamp of wealth goes everywhere,
And dispels darkness, as its owners care.

4. Wealth that comes by blameless means and might
Will yield a lot of virtue and delight.

5. Wealth obtained without any love or grace,
A man should spurn from his embrace.

6. Wealth unclaimed and that from revenues,
And wealth by conquest, these are royal dues.

7. Compassion as the child of love is born;
And wealth does as its bounteous nurse adorn.

8. To view an elephant's fight you stand upon a hill;
So stands the wealthy man and gains his will.

9. Amass your wealth! To trim your enemies' pride,
No sharper steel one can provide.

10. Who by hard work their fortune have obtained,
To them, the other ties are easily attained.

77. THE MIGHT OF AN ARMY

1. A force with various arms and unafraid and known
For valour is the best treasure a king can own.

2. To face a foe undaunted in defeat,
Only a veteran army can perform such feat.

3. Rats in conflict like the sea may roar;
A serpent breathes out and they are no more.

4. No defeats and no desertions knows,
That is a force which hereditary valour shows.

5. That is a force which its own ranks unites,
The sudden fury of death resists and fights.

6. Courage, honour, tradition and king's confidence,
These form an army's sure defence.

7. An army well trained in the arts of war,
Bearing the onslaught, still advances far.

8. Its skill in offence or defence may be in doubt,
An army still gains fame by its turn-out.

9. If from weakness, fear and poverty,
Is free, such army will gain victory.

10. A lot of soldiers, an army may possess,
But fails without a leader of prowess.

78. MILITARY SPIRIT

1. You foes ! stand not before my chief ! such opponents
   Who did withstand, now stand as monuments.

2. The spear that missed an elephant, better to hold
   Than a dart that kills a woodland hare,
   a hundredfold.

3. In battles, firmness shows heroic will,
   But kindness to suffering foes is better still.

4. At elephant heads his lance, for weapon pressed
   He laughs and plucks the spear from his breast.

5. To wink his eye when foeman hurls a spear,
   To a hero must, like defeat appear.

6. If without sustaining wounds, he stays,
   A hero counts such days as wasted days.

7. Everlasting fame they ask, regardless of their life,
   The anklet rings adorns such men of heroic strife.

8. The king restrains, but they engage in strife,
   Who fight regardless of their life.

9. Who can reproach with bitter scorn,
   Those who die to keep the vow they've sworn ?

10. For his slain, if a monarch tears should shed,
    Who would not beg to be such glorious dead ?

79. FRIENDSHIP

1. What is so hard as friendship to attain?
What sure defence against one's enemies' gain?

2. Good men's friendship grows like crescent moon,
Friendship with fools like full moon will wane soon.

3. With deeper learning, greater delights gain,
With noble friendships, greater good attain.

4. True friendship is not meant for laughter light,
But for reproof if friends depart from right.

5. Of constant meeting among friends, there is no need,
Union of hearts is true friendship indeed.

6. On face's smile, true friendship does not show,
From heart's rejoicing does true friendship grow.

7. From ruin saves, in the path of virtue keeps,
Friendship in sorrow weeps with him who weeps.

8. As hand that comes to rescue when one's garment slips,
Friendship saves one from his misfortune's grips.

9. Where is friendship's seat? It is the mind
Where friends in time of need will support find.

10. If men should praise each other, it is seen
Such friendship is likely to be mean.

80. CHOICE OF FRIENDS

1. To have an untried friend brings ruin fast,
For friendship once formed should for ever last.

2. Friendship made without affection, gains
Nothing but life long, mortal pains.

3. Character, birth, his faults and all his kin,
Know these and then his friendship win.

4. Of noble birth, ashamed of blame or vice,
To have such friend, you may pay any price.

5. Have them your chosen friends who faults reprove,
And through repentance help you to improve.

6. Even misfortune has its own reward;
It is a scale that measures friends' regard.

7. Friendship of the foolish is in vain,
To part from them is added gain.

8. Do not have thoughts that dwarf the mind; nor take
As friends, men who in times of need forsake.

9. In times of distress, friends who part,
Their action till death, burns the heart.

10. Friendship of the pure you should embrace,
Whatever the cost, avoid the men of evil grace.

81. LONGSTANDING FRIENDSHIP

1. Longstanding friendship is the love that lends
Freedom to the action of one's friends.

2. Intimacy is good friendship's sign,
The wise will savour it as duty fine.

3. Of what use is friendship old and true,
When familiar acts one's friends can't do?

4. When familiar acts are done through friendship's right,
Unasked, to friends it brings delight.

5. Not ignorance, but friendly carelessness
Deem it, if friends should cause distress.

6. Who live within the bounds will never forsake
Their friends, even if ruin should overtake.

7. True friends well schooled in loving tradition long.
Will not leave, even if friends should wrong.

8. To those who will not hear of a friend's disgrace,
The day that friend offends, is a day of grace.

9. Friendship of old and faithful friends *
Who ne'er forsake, the world commends.

10. To those who show regard for their old friends.
Even enemies long to make amends.

82. EVIL COMPANY

1. Though the wicked should unbounded friendship show,
It's better if their friendship does not grow.

2. Who love for gain and depart when you fail,
Such men's friendship is of no avail.

3. Those are alike, those who covet, who thieve,
And who in friendship gain perceive.

4. An untrained horse will leave you in the din of war
Than friends like that to him, alone is better far.

5. Better not to gain the friendship of the mean
Who fail to guard when trouble ahead is seen.

6. Better ten million times the wise man's hate,
Than form with fools, a friendship intimate.

7. Enemies far greater good will bring
Than friends who merely laugh at everything.

8. What is possible, who fail to do
For you, their friendship gradually eschew.

9. Even in dreams, friendship is sad indeed,
With one whose tongue belies his deed.

10. Avoid friendship of any kind with those
Who're friends at home, outside are slandering foes.

83. FALSE FRIENDSHIP

1. Friendship of false friends, like swords
Will strike when suitable occasion affords.

2. Friendship of those who only play a part
Will change as often as a woman's heart.

3. Although abundant knowledge they may gain,
Ignoble men, true love will never attain.

4. Beware of men who are full of deceit,
Whose hearts are bitter but whose smile is sweet.

5. With those whose minds true friendship does not seek,
Put not your trust, whatever words they speak.

6. Though good advice they give in friendly tone,
The worst of enemies will soon be known.

7. Do not be swayed by humble speech from foes;
A bow that's bent, the coming evil shows.

8. In hands that pray, a weapon oft hidden lies;
Such are the tears that flow from enemies' eyes.

9. When foes first praise and then despise, it's right
To make them smile and kill their sweet delight.

10. If a time comes when foes as friends will act,
You too may hide your heart and smile with tact.

84. FOLLY

1. Folly is that which to the harmful clings
And gives up that which profit brings.

2. The greatest ignorance is to delight
In doing things that are not right.

3. Indifferent, unashamed, of loveless heart,
Not caring much, a fool will play his part.

4. Than those who scripture read and learn, expound
But obey not, what greater fools are found.

5. In one brief birth a fool can gain
Enough hell for seven births of pain.

6. When untrained fool attempts a job, it's found
He fails and by chains is bound.

7. If fools should boundless fortune win,
Strangers feed, while hunger stalks their kin.

8. A fool with fortune in his hand will be
Like a mad man in a drunken spree.

9. Friendship of fools is a very pleasant thing,
For parting from them will no sorrow bring.

10. A fool who intrudes when the wise men meet,
Like one who goes to sleep with unwashed feet.

85. IGNORANCE

1. Of needs, the want of knowledge is the greatest need;
Other wants, the world will not regard as wants indeed.

2. The willing gift that a fool endows
Is only what receiver's penance bestows.

3. Fools on themselves greater torment bring,
Than even what their mortal foes can bring.

4. Folly is the pride that cries
'We have the knowledge of the wise'.

5. If unlearnt knowledge men proclaim,
A doubt is cast on their true learning's claim.

6. They are fools who cover their nudity,
When their faults lie exposed for all to see.

7. The fool who rejects sage advice
His own misery does devise.

8. Heeds no advice; knows nothing wise
His life is an illness till he dies.

9. Who tries to teach the blind is himself blind the more,
For the fool sees only what he saw before.

10. He, who denies what all the world believes,
Throughout the world, the name of demon receives.

86. HATRED

1. Hatred is the plague that brings
Evil to all living things.

2. Though evil deeds are done to one from spite,
Not to foster enmity is right.

3. If enmity, that grievous plague you shun,
Ever increasing glory can be won.

4. That woe of woes, disunion, if destroyed,
The joy of joys will be fully enjoyed.

5. Those who can turn away from enmity,
On them no one can gain a victory.

6. He who delights in discord and in strife,
Want and ruin soon approach his life.

7. Who love discord and are of evil mind,
The truth that brings them greatness will not find.

8. To move away from hatred, gain bestows;
From its pursuit great ruin flows.

9. When fortune smiles all enmity will cease;
Misfortune brings its sore increase.

10. From hatred all misfortune springs.
But friendship kindly virtue brings.

87. MASTERING ENEMIES

1. With the powerful measure not your strength,
With the weaker go to any length.

2. Who has no love, no friends and cannot fight,
How can he subdue his enemies' might?

3. A coward, fool, and quarrelsome and miserly
He falls an easy prey to enemy.

4. Whose anger flares, whose secrets are not kept: each day
And place, to foes he is an easy prey.

5. No code observes, nor acts with tact, and does not know
Sin or virtue. He is dear to every foe.

6. Whose wrath is blind; whose passions swell;
If he dislikes you, it is well.

7. Who offers aid but does your fall devise,
His enmity is worth any price.

8. He has no virtues, full of faults impure,
With no allies, his foes will rest secure.

9. If foes are fools, and are afraid to fight,
The joy of victory is never far from sight.

10. Over an unlearnt foe who does not gain,
A victory, the light of fame will never attain.

88. UNDERSTANDING THE ENEMY'S STRENGTH

1. Avoid hatred even in fun;
Such an evil thing, you shun.

2. Although you gain the hate of men with bows,
The men who fight with words, don't make your foes.

3. Who stands alone and yet makes many foes,
Himself more wretched than a mad man shows.

4. He has the gift of turning enemies into friends,
The world on his sagacity depends.

5. With no allies, if two enemies you fight,
To secure one of them as friend is right.

6. Whether you trust or not, when fortune goes,
Men should be treated neither as friends nor foes.

7. Hide your grief from those who do not know,
To your foes, your weakness do not show.

8. To know the way and act and self defend,
To your enemies' pride will put an end.

9. Destroy a thorny plant when young;
When grown, the hand that chops it will be stung.

10. Who fail to curb their enemies' arrogance,
A breath will make them lose their existence.

89. THE ENEMY WITHIN

1. Water and shade, if bad, will disease bring;
From traitorous friends all evils spring.

2. Foes who are as drawn swords, you may dare;
Friendship of foes who seem like friends, beware.

3. Of hidden hate beware, and guard your life;
In evil times, it's worse than a potter's knife.

4. The secret hate that comes from evil minds,
Estranges friends, brings evils of all kinds.

5. Among one's kin if hidden hate should grow,
Many a deadly injury will flow.

6. If among friends, should discord find a place,
It's hard to avoid ruin and disgrace.

7. As casket and its lid, many people live,
If hate's concealed, it is all make-believe.

8. Gold will wear away when filed,
A house declines with hidden hate defiled.

9. Though small as shred of seed it be,
Destruction lurks in concealed enmity.

10. Who don't see eye to eye, their life's at stake,
Like living in the same hut with a snake.

90. NOT OFFENDING THE GREAT

1. If their cherished wish is self defence,
To powerful ones, they should cause no offence.

2. To live in indifference to great men's will,
Through great men's powers will bring perpetual ill.

3. Who ruin want can act without advice,
Of those whose power, great ruin can devise.

4. When weak ones to the strong do evil deed,
It's like beckoning death by hand indeed.

5. Who, to fiery monarchs, offence give,
Wherever they go, they will not live.

6. Burnt by fire, they may still survive,
But who offend the great will not stay alive.

7. Of what avail are wealth and world's estate,
If worthy men of virtue should show hate?

8. If men of lofty virtue show hatred,
Those of standing with their kin'll be dead.

9. If men of lofty maxims were to frown,
Ruined, the king of kings would tumble down.

10. Even those with many friends are destroyed,
If men of noble penance are annoyed.

91. BEING LED BY WOMEN

1. Who long for love of wife, achieve no noble gain;
Those on action bent, such things disdain.

2. Who dotes on his wife and cares not for his name,
His wealth will bring him great disgrace and shame.

3. The cowardly man who submits to his wife,
Is shamed among good men throughout his life.

4. Who dreads his wife, no heavenly bliss obtains;
His manly action, greatness never attains.

5. Who fears his wife is also ever afraid,
To do good deeds and to good men give aid.

6. Though they live like angels free from harm,
They are not great who fear wife's slender arm.

7. Modest womanhood greater fame deserves,
Than manliness that woman's orders serves.

8. Those who obey the maid with lovely brow,
Aid not their friends in deed, nor charity bestow.

9. No virtuous deeds or wealth or joy reside,
With those who by their wife's commands, abide.

10. The folly of doting cn their wives is not for those
Who strength of will and steadfast mind disclose.

92. PROSTITUTES

1. Those women with choice bracelets, not love they seek,
But wealth, although alluring words they speak.

2. Women who weigh the gain and utter honeyed speech,
Weigh their worth, and stay beyond their reach.

3. A greedy harlot's false embrace is such,
As in a dark room some strange corpse to touch.

4. The wise who seek the wealth of heavenly grace,
Greedy harlots never embrace.

5. Men of sense and wisdom will not fall,
A prey to worthless charms that're free to all.

6. Those who aspire to fame will turn away,
From those who worthless charms and arts display.

7. Who cherish alien thoughts in their embrace,
None will touch but those devoid of virtue's grace.

8. To those devoid of a discerning mind,
The love of harlots is like demon, we find.

9. The tender arms of a jewelled prostitute,
A mire to sink degraded men they constitute.

10. For those forsaken, misfortune's device
Is double-faced women, drink and dice.

93. NOT DRINKING

1. Who drink each day the palm-tree wine,
No fear command, and their fame does not shine.

2. Let no one drink. If drinking is their aim,
They, the wise men's esteem will not claim.

3. A drunkard's joy is grief to mother's eyes;
What would it be to those who're truly wise?

4. Fair maid of shame will turn her back on them,
Whose crime of drunkenness that all condemn.

5. To buy with money, one's unconsciousness,
Is nothing but one's foolishness.

6. Those who sleep may resemble the dead,
And those who drink are with a poison fed.

7. Who drink in secret and whose eyelids close,
At them the village laughs, for all the village knows.

8. 'I do not drink', make no such foolish claim,
For, what you hide, the drink will soon proclaim.

9. To reason with a man who is dead tight,
Like searching under water with a light.

10. When he is sober, looking at a drunk,
Does he not think, 'to what depths have I sunk'?

94. GAMBLING

1. Even if you win, no dice cherish,
Your gain is like a baited hook for fish.

2. Who lose a hundred a single one to gain,
What happiness in life can they obtain?

3. If one should speak of nothing but dice all day,
His wealth from him will pass away.

4. From gambling, many woes and ruins spring;
Nothing greater poverty will bring.

5. For dice and gambling dens and skill, who fall,
In time they lose their all.

6. O'er whom misfortune's goddess casts her net
Of gambling, suffer want and grief beget.

7. Ancestral wealth and dignity are lost;
To enter gambling halls, that is the cost.

8. It leads to falsehood, ruins wealth and grace,
And leaves a man great misery to face.

9. Dress, wealth, food, fame and learning all depart,
If on gambler's gain he sets his heart.

10. Whatever the loss, to dice the gambler clings,
As life to body, whatever grief it brings.

95. MEDICINE

1. If more or less, three humours[1] cause disease,
The learned count the wind is the first of these.

2. No need of drugs to heal your body's pain,
If you digest your food before you eat again.

3. The gift of body you may long retain,
If food digested, within limits you eat again.

4. When food's digested, if you hunger feel,
Select your food with care and make a meal.

5. With self-control, eat agreeable meals,
And then your life no sudden sickness feels.

6. As temperance great pleasure gives,
So with a glutton disease lives.

7. Ignorant of his digestive fire[2] who eats,
Numerous diseases he meets.

8. Disease, its cause and what may cure the ill,
Examine these and then treat it with skill.

9. The patient, the time and nature of disease,
Before treatment, the learned one must observe these.

10. The patient, doctor, drugs, who guards by patient's side,
For them, the science of medicine must provide.

---

[1] The three humours are flatulence, phlegm and bile.

[2] 'Utharaghni', the digestive fire that is supposed to consume everything that is eaten.

III. MISCELLANEOUS

96. NOBLE BIRTH

1. Inborn virtue and a sense of shame;
Found only with those with a noble name.

2. The high-born will not stray from these things three,
Good conduct, truth and modesty.

3. A smile, generosity, good words and courtesy;
These are the signs, they say, of true nobility.

4. Though crores and crores they may be given,
To meanness, the high-born won't be driven.

5. The high-born, though they have no means for charity,
Won't lose their ancient liberality.

6. Who live as befits the family's spotless name,
Will never stoop to acts of shame.

7. The faults of the high-born are seen by every eye,
As spots on moon that traverses the sky.

8. In virtuous men, if lack of love should rise,
Doubts about their lineage might arise.

9. Plants reveal the soil from which they grow,
And men of noble birth, their speech will show.

10. Who desires greatness, modesty should know;
Who seeks a noble name to all must respect show.

97. HONOUR

1. Though indispensable glory it may gain,
   Avoid any act that will your honour stain.

2. Who fame with honour seek, inglorious deeds
   Will never do, although to fame it leads.

3. When fortune comes, great respect you should show,
   In misfortune your dignity should grow.

4. Men who've fallen from their high estate,
   With hair that's fallen from the head, will rate.

5. Those tall as hill in high estate will shrink,
   If to meanness small as grain, they sink.

6. Why wait on those who scorn you and despise,
   When it yields neither praise nor paradise?

7. Better if it were said that he is dead,
   Than to live by waiting on foes instead.

8. Is life that nurses this poor flesh, a cure,
   When dignity is faced with ruin sure?

9. Loss of hair the yak will not survive,
   Such men, their honour shorn, won't be alive.

10. Men of honour will not live in shame,
    The world will worship and applaud their fame.

98. GREATNESS

1. Glory is the light of life; who says,
'I'll live without it' owns disgrace.

2. Living beings are all alike at birth,
The difference comes from acts of special worth.

3. High-born, whose souls are mean, are never great;
The low, of lofty mind, are not of low estate.

4. Like women who guard their chastity,
Greatness must guard its dignity.

5. Men endowed with greatness will perform,
Rare deeds which to virtue will conform.

6. It's not the nature of the mean to find,
And follow men of great and lofty mind.

7. When distinction comes to those who're mean,
Deeds of haughty insolence are seen.

8. Greatness gently bows its head;
Meanness wears self praise instead.

9. True greatness is the lack of pride;
Meanness, on vanity will stride.

10. Greatness will hide another's shame,
Another's faults, meanness will proclaim.

99. PERFECTION

1. To those who, to the path of perfection conform,
All good things are duties to perform.

2. The bliss of perfect men is inner excellence,
All else is only sheer pretence.

3. Love, sense of shame, truth, harmony and benevolence,
These five, support true virtue's excellence.

4. Not killing is the essence of penance;
Not finding fault is virtue's excellence.

5. The strength of the noble ones is humility;
With that, the wise disarm all enmity.

6. Perfection's test's to bear with equal mind,
Defeat from those who are a meaner kind.

7. If no good is done to those who evil do,
Of what avail is virtue true?

8. To those in the strength of perfect virtue bound,
Poverty is no disgrace, it's found.

9. Though fate may change, they will not swerve from right,
Who're known as the ocean of perfection's might.

10. If perfect men should fail in virtue rare.
The world no longer will its burden bear.

100. COURTESY

1. Easy of access for everyone to see,
   It's the way to learn true courtesy.

2. Affection and high-born dignity;
   These two are ways to practise courtesy.

3. Likeness of limbs resemblance does not bring;
   From similar friendly views does likeness spring.

4. In fruitful life, who fitting, kindly acts dispense,
   The world will praise their courteous benevolence.

5. Even in fun, to scorn is wrong; who know
   Man's nature, kindness even to foes will show.

6. Worthy men, the world cherish;
   If not, in dust it will perish.

7. Though sharp as file, their intellect is good,
   Who're void of courtesy are blocks of wood.

8. Though others unfriendly, unfit acts may do,
   It's wrong to fail in kindness and virtue.

9. Wide world, to those who have no sense of fun,
   Is dark and dreary even in the sun.

10. Great riches that an unkind miser's got,
    Is like good milk gone sour in a filthy pot.

101. WASTED WEALTH

1. Who hoards great wealth, but does not taste
Its joys, is counted dead. It is a waste.

2. Who does not give, yet thinks he knows its worth,
Such wealth will lead to his ignoble birth.

3. Who long for wealth, not fame, their birth
Is but a burden to the earth.

4. When he should die, what does he think is left?
A miser, who is by all, of love bereft.

5. Who neither spend their wealth nor give,
Amidst their crores, in want they live.

6. Their ample wealth is grief to those who live,
And neither spend nor to those deserving give.

7. Like a beauty, ageing, lonely, lives
Is the wealth of one who to the needy nothing gives.

8. The wealth of a miser whom no one will love,
A fruitful poisonous tree in the village square
will prove.

9. Who love ignore, stint self, and true virtue forget,
Their glittering wealth will strangers get.

10. The short-lived want of the generous rich, compare
To the vain cloud that water does not bear.

102. MODESTY

1. True modesty at evil deeds will blush;
The other is bright browed women's virtuous flush.

2. Food, clothing and the rest are common to the race,
But modesty is mankind's special grace.

3. All that live exist in a carnal frame,
Perfection lives in a true sense of shame.

4. To worthy men, modesty is an ornament;
If not, their haughty steps are an ailment.

5. Who for others' guilt, as their own, feel ashamed,
As home of modesty will they be named.

6. The wise don't hold the wide world as defence,
Unless they have true modesty as a fence.

7. Modest men, rather than shame, would life forego;
Than give up a sense of shame for life's glow.

8. What the rest are ashamed of, who does not feel,
Virtue will be ashamed of such a heel.

9. His race will be consumed if in his maxims fails;
Every good consumed if shamelessness prevails.

10. Those who have no shame at heart, their stance,
Is like wooden dolls, when pulled by string,
will dance.

103. ADDING TO THE GLORY OF THE FAMILY

1. No greater pride of fame can he attain,
Than to say, 'I work till I my aim shall gain'.

2. When manly effort and knowledge deep combine,
They by deeds will long prolong the line.

3. 'I'll make my line renowned' if one should say,
God will lead such men without delay.

4. Toiling ceaselessly, his family who tends,
Success of its own accord attends.

5. With faultless life, to build his fame, who aims,
The world surrounds him and as kindred claims.

6. By him a virtuous manliness is shown,
Who gives his family line, a fame that is his own.

7. To fearless heroes in a war compare,
The strong who their own families' burden bear.

8. Season's not for those who families cherish,
To wait or think of honour, it may well perish.

9. Who shields his house from every ill,
Is not his frame a pot that sorrows fill?

10. When troubles assail the base, the house will fall,
If there's no strong support to prop up the wall.

104. AGRICULTURE

1. The roaming world to the plough at last returns,
Hence farming is esteemed, though only toil it earns.

2. Tillers are the axle of the world; they bear
The rest, who are too weak their toils to share.

3. Who till and eat their food, they truly live;
The rest obedient, follow, eating what they give.

4. O'er many a land they'll see their monarch reign,
Whose fields are shaded by the waving grain.*

5. Who raise with their own hand, the food by which they live
They do not beg, but without hiding, give.

6. Ascetics' penance loses all its charms,
If farmers remain idle with folded arms.

7. To a quarter of its weight, if soil is reduced,
Without a handful of manure, good crops produced.

8. To manure is better than to till;
Weed well; to guard than to water is better still.

9. Without visiting his land who spends his life,
His land will sulk, like an abandoned wife.

10. If pleading poverty, men idly sit, forlorn,
Kindly goddess earth will laugh in scorn.

105. POVERTY

1. What gives greater pain than fearful need?
Nothing pains more than need indeed.

2. The demon of poverty destroys
This world's and the next world's joys.

3. Gripping poverty destroys at once,
Both ancient birth and eloquence.

4. The lassitude of poverty will teach,
Even to the high-born, shameful speech.

5. Poverty, that grievous pain,
Brings many sorrows in its train.

6. They may speak chosen words with wisdom stored;
But poor men's words will be ignored.

7. To his own mother, a stranger he becomes,
When poverty devoid of virtue comes.

8. The want that killed me yesterday,
Will it also come today?

9. Amidst the fires, some sleep may overtake;
But poverty will keep men wide awake.

10. Unless the poor ascetics' garb assume,
Their neighbour's salt and gruel, they consume.

106. BEGGING

1. If you find those from whom it's right to ask, apply;
The sin is theirs, not yours, if they deny.

2. Even begging may some pleasure gain,
If what you ask, you receive without pain.

3. The men who know what's due, and never deny alms,
To stand and beg before them has its special charms.

4. Begging, like giving alms, may pleasant seem,
From men, who of denial never dream.

5. Because there're men on earth who never deny,
Men just stand before them and for aid apply.

6. If you find men from the evil of denial free,
Gone are all the stings of poverty.

7. If those who give without ill words are found,
The beggar's heart with a bliss of joy is bound.

8. If beggars cease, the world so cool and wide,
Becomes a place where wooden puppets stride.

9. What glory comes to men who love to give,
If there are no beggars to receive?

10. Beggars refused should never anger show,
For they too might be poor, for all you know.

107. FEAR OF BEGGING

1. It's good ten million-fold not to receive,
Ev'n from kind eyed ones who gladly give.

2. If begging, a part of life is made,
May the Creator wander and fade.

3. No greater folly than the strength that does assure,
'The ills of poverty, by begging we will cure'.

4. Who will not beg in spite of utmost need,
Their dignity excels the world indeed.

5. Gruel though thin as water neat,
With one's own labour earned, is sweet.

6. E'en if water for a cow you ask,
Nothing is a more distasteful task.

7. 'If you should beg,' of beggars I implore,
'Beg not from those who hide their wealthy store.'

8. When the unsafe boat of beggary hits
The rock of denial, it splits.

9. At thoughts of beggary, the heart will melt;
But it will perish, if refusal spelt.

10. At a cold rebuff the beggar dies,
But where shall he hide, who some help denies?

108. MEANNESS

1. Resemblance such as this we have not seen;
Just like other men are the mean.

2. The mean, more lucky than the wise must be;
From every prick of conscience, their minds
are free.

3. The mean are like the Gods. They too
Whatever they like, can do.

4. The mean, when they meet someone meaner still,
They surpass them with a more haughty will.

5. The conduct of the mean is based on fear;
If not, it's based on some desire.

6. The mean, like a beaten drum, in every ear,
Announce every secret that they hear.

7. Except to those who with mailed fists ,their jaws
will break,
The mean, even their moistened hands will not
shake.

8. The wise will yield to a suppliant's word ;
The mean, when crushed like cane, some good
afford.

9. If men well fed and clothed, the meaner kind
Some hidden fault with them will try to find.

10. For what are mean men fit? If grief should come,
They quickly sell themselves for a tidy sum.

BOOK THREE

ON LOVE

I. SECRET LOVE

109. DISTURBED BY HER BEAUTY

1. Goddess ? Peafowl rare ? Or human kind
With rich ear-rings ? Bewildered is my mind.

2. To my rash look her glance replies,
As if an army marches, with her eyes.

3. I knew not death before, but now I know;
It comes from a maiden's eyes with fiery glow.

4. She's gentle, but those eyes that drink my life,
Are with her gracious form at strife.

5. Is it death's dart, bright eyes or deer's stance?
All these appear in the maiden's glance.

6. If her eye brows unbend and veil the dart,
Her glances will not wound my throbbing heart.

7. The robe that on her panting bosom lies,
Is like the veil o'er rutting elephant's eyes.

8. My might, before which many a foeman quail,
Before her lustrous brow, of no avail.

9. Like a fawn's shy glance she is clothed in modesty;
What other added ornament needs she?

10. To those who drink, wine gives delight;
But love gives pleasure even at her sight.

110. READING THE SIGNS

1. She has two looks ; one causes pain ;
That same pain, the other heals again.

2. A single stolen glance that's bright,
Is more than half of love's delight.

3. She looked, and having looked, she bent her head ;
On love's tender plant, it's water shed.

4. If I should look, her eyes are on the ground,
I look away, her looks with a smile are bound.

5. She seemed to see me not, but yet her smile,
And side long glance betrayed her all the while.

6. Although with words, affection they disown,
Yet, friendly feelings are instantly known.

7. Angry words, but loving eyes reveal,
The signs of love that words conceal.

8. With tenderness I look upon her face,
And she relents ; her smile is full of grace.

9. Indifferent looks that love disguise,
Are only seen in lovers' eyes.

10. When eye to eye has reached an agreement,
The spoken word is a useless ornament.

111. JOYS OF EMBRACE

1. All the joys five senses give to me,
In this resplendent maiden, I can see.

2. The cure and sickness are opposed for sure;
But the pain she gives, she herself can cure.

3. In one's beloved's arms to rest, more sweet,
Than in the lotus-eyed god's [1] heavenly seat.

4. From whom did she acquire this wondrous fire?
Withdrawn, it burns ; approached, it soothes desire.

5. With flowery wreaths, her hair is bound;
In her embrace all joys are found.

6. When I, the innocent maiden's arms attain,
Like nectar, it renews my life again.

7. Like sharing one's own meal with kindly grace,
Is the golden maiden's fond embrace.

8. With sweet embrace are ardent lovers bound,
When no discord between the two is found.

9. Lover's strife, reunion, fond embrace;
These are the lovers' fruits in wedded grace.

10. The more men learn, the more they wish to learn,
The more I have her, the more for her I yearn.

---

[1] Lotus-eyed god is Vishnu, the preserver in the Hindu Trinity.

112. HER BEAUTY

1. O delicate flower, you may be slender,
But my beloved is more tender.

2. Flowers that many see were like her eyes, I thought;
But I was wrong, with folly overwrought.

3. A bamboo shoot her frame, her fragrance wafts;
Her teeth like pearls, her eyes are spearlike shafts.

4. Her eyes, rich glows, proclaim her fame,
Seeing her, the lotus hides in shame.

5. So delicate is her slender waist,
It bends when a girdle of flowers are placed.

6. The stars are confused, in their orbit swoon,
Mistaking her for another moon.

7. The moon has spots, though she may shine with grace;
No spots are discerned in my beloved's face.

8. Flourish O Moon, if you can only shine,
As bright as her, then you too shall be mine.

9. As one with flowery eyes, you shed your charms for me,
Then shine for me, O Moon, but not for all to see.

10. Swans' feathers and tender flowers sweet,
Are thorn when compared to my fair one's feet.

113. GLORY OF LOVE

HE

1. Saliva from soft spoken maiden's teeth that springs
The mingled taste of milk and honey brings.

2. This maid and me are in true friendship bound,
Like living body with the soul is found.

3. To make room for the bright browed lady of my heart,
O image in my pupil, please depart.

4. In drawing near, new life she gives to me;
Fair one departs and only death, I see.

5. If I could once forget, then memory might revive,
But her charms with dart like glances are for ever alive.

SHE

6. In my eyes my ethereal lover lives,
Even if I wink, to him no pain it gives.

7. In my eyes my lover does reside,
I dare not paint them, lest his form I hide.

8. My lover lives within my heart; I do not eat
Hot food lest he should feel the heat.

9. Fearing to hide his form, I do not close my eyes,
'Her love estranged is gone', the village cries.

10. Full of delight in my heart he stays,
'Her love estranged is gone', the village says.

114. THE ABANDONMENT OF RESERVE

HE

1. Who having tasted love, now suffer pains,
Except palmyra horse[1] no other hope remains.

2. My soul and body, shame no longer count;
Without reserve palmyra horse I mount.

3. Reserve and manliness I once retained,
Today, the horse of palm, I have attained.

4. My raft of manliness and shame will not abide,
Before the stream of my love's rushing tide.

5. Slender, flowerlike, bracelet-wearing maid,
For me the horse of palm and pangs of night,
has made.

6. Of the horse of palm, at midnight hour I think;
For love of her, I cannot sleep a wink.

7. None nobler than a woman who will not ride
Palmyra horse, though dragged by passion's tide.

SHE

8. Though known for tenderness and chastity,
Love tears the veil and courts publicity.

9. 'None knows my love' so says my loving heart,
And yet, in public, perturbed, I depart.

10. Before my eyes the foolish laugh and glow,
Because the pangs of love, they do not know.

---

[1] When lovers married in secret find that they cannot make their love public, the man in desperation, builds a structure out of palmyra branches and is carried on it to the village square. There, he submits himself to the ridicule as well as the pity of the entire village. Thus, his love and sincerity and his willingness to suffer are made public and the parents of the girl consent to the union. This ancient custom was known as 'mounting a palmyra horse'.

115. SPREAD OF RUMOUR

HE

1. This bit of rumour saves my precious life,
But by good fortune, gossip is not rife.

2. Unknowing of her flowerlike eyes that shine,
The village rumour tells us she is mine.

3. Is not the rumour of the town for me a gain?
It is as if the unattainable, I attain.

4. The spreading rumour makes my passion rise,
The power of love would languish otherwise.

5. The more one drinks, the merrier one would be,
The more my love's revealed, the sweeter it's to me.

SHE

6. I saw him only once, yet rumour spread so soon,
As darkness when the serpent swallows moon.[1]

7. Gossip manures it, like water flows
My mother's word; but still my anguish grows.

8. To say that scandal will destroy desire,
Is like using ghee[2] to extinguish the fire.

9. 'Fear not!' he said, yet left me with a blame
For all to know, why should I fear shame?

10. This town spreads gossip that we both desire,
Our love will give to both what we require.

---

[1] According to Hindu mythology lunar eclipses are caused by a heavenly snake swallowing the moon.

[2] Melted butter.

II. MARRIED LOVE

116. UNENDURABLE SEPARATION[1]

1. If you will not leave me, speak to me,
Of your return, to those who can live to see.

2. It once was perfect joy to look upon his face*
But now the fear of parting saddens each embrace.

3. If he who knows my breaking heart should go,
What confidence in him can I bestow ?

4. If he who fondly said 'fear not', should leave,
Is it my fault if I his words believe?

5. To save my life, his going please restrain;
If he should leave, we'll never embrace again.

6. Hard-hearted man is he, to say good-bye;
To think of him as generous, how can I?

7. The bracelets slipping from my wrists foretell
The seashore ruling lord's farewell.

8. To live in a friendless town is ill,
To bid farewell to love is sadder still.

9. That fire burns at touch is easily proved,
But love will burn the hearts that're far removed.

10. Yet, parting sorrow's sadness, many endure,
And meekly bear the pain without a cure.

---

[1] The lament of a wife parting from her husband who is going across the seas.

117. COMPLAINING

1. I would conceal my pain; but it grows;
To those who draw, like water from a spring it flows.

2. I cannot hide this pain; yet shame restrains,
From telling it to him who caused the pains.

3. My heart like shoulder pole within my tired frame,
Sustains the two-fold burden of love and shame.

4. A sea of love stretched out before I see,
But not a secure raft to cross the sea.

5. He who in friendship causes so much woe,
In enmity, what harm can he bestow?

6. A happy love is like a sea of joy;
But thwarted love can greater seas destroy.

7. I swim the cruel tide of love, but cannot see the shore,
At midnight I'm still alive, but where I was before.

8. Night sends all living souls to slumber deep,
But I'm her sole companion without sleep.

9. More cruel than my cruel love is the cruel night;
In long dark hours there's none to watch my plight.

10. Just as my heart, my eyes would go with him,
But my flood of tears they cannot swim.

118. EYES CONSUMED WITH GRIEF

1. My eyes revealed his form and caused me pain,
   Yet when I weep, my weeping eyes complain.

2. My darting eyes' unknowing glance was brief;
   But now they waste away in endless grief.

3. The eyes that throw such glances without guile
   Are weeping now. Such folly claims smile.

4. My eyes have wept till they've no tears in store,
   My pain persists though I can weep no more.

5. The woe of love is greater than the sea;
   The eyes that caused it suffer sleeplessly.

6. The eyes that gave me pain are themselves seized
   Of it. O yes! I am so pleased!

7. Eyes, tender, melting gazed on him that day;
   Now aching, aching, dry their tears away.

8. Who spoke of love, unloving now remains;
   Not seeing him, my eye no peace regains.

9. Whether he comes or not, my eyes have no repose;
   Then, in either way, they've pangs of woes.

10. The public, easily the knowledge claim;
    Because my eyes, the drummers, truth proclaim.

119. THE PALLID HUE[1]

1. He wished to go; I agreed with his view,
To whom should I now complain of pallid hue?

2. He gave this pallid hue, so it is proud
And spreads upon my body like a cloud.

3. He's robbed me of my comeliness and shame,
And left instead a pain and sickly frame.

4. I think of him and always praise his fame,
But this false sickly hue betrays my shame..

5. My lover went from place to place to roam;
My body's pallor takes his place at home.

6. When light expires, the darkness takes its place,
So pallor waits till I no more embrace.

7. I lay in his embrace and turned my face,
Forthwith the pallor seized me in embrace.

8. Of my pallid colour they talk in town,
But no one says that he first let me down.

9. If he who owns my heart is clear of guilt,
Then let my body in sick pallor wilt.

10. To earn a name for pallor I don't mind,
If they refrain from calling him unkind.

[1] Because of parting from her beloved, she becomes pale and is afraid her friends and neighbours will taunt her about it.

120. SOLITARY ANGUISH

1. If their beloved's love they should obtain,
The luscious seedless fruits of love they gain.

2. As heavens on living men their rain bestow,
Lovers to each other love will show.

3. Only the pride of mutual love can give,
The boast, 'the good life we shall live'.

4. Those loved by all are still unfortunate,
If those they love do not reciprocate.

5. Unless there's mutual love between the two,
What gain have I, if he too does not woo ?

6. One sided love is pain. But mutual love,
Like balanced load on both sides, sweet will prove.

7. When cupid aims his darts at me alone,
Are my pain and grief to him unknown?

8. Who live their life without a single word
Of love. Such courage no one can afford.

9. My love does not bestow his love on me,
And yet to me his voice is melody.

10. To pour my grief to one who doesn't love me,
Farewell my heart! I'll pour it in the sea.

121. SAD MEMORIES

1. From thoughts of love alone, unfailing joy is mine;
So love is sweeter than the palm tree wine.

2. To think of one's own beloved brings no pain;
It shows what sweetness can true love attain.

3. A fit of sneezing came and passed away,
Did he think of me or did his fancies stray?

4. From my heart he never does depart,
But do I have a place within his heart?

5. He has excluded me from his own heart,
Yet without shame, from mine he doesn't depart.

6. How do I live? I live to think of the past,
The days of bliss with him that did not last.

7. If I forget what would I be? and yet,
The fiery burn my heart cannot forget.

8. My frequent thoughts no anger cause. It's so
That lovers honour, on each other bestow.

9. 'We're one', he said. But dear life does depart
When I think of his cruel heart.

10. Long live O Moon and do not set, that I may see
My love who left me, but still lives in me.

122. SPEAKING OF DREAMS

1. To the dream that came as love's envoy,
What rare feast shall I employ?

2. At my bidding, if my slanting eyes will close,
My sufferings, to my love I will disclose.

3. From whom in waking hours I receive
No hope, in dreams I see. And so I live.

4. The dream seeks out and makes me see with joy,
Thus, he who does not seek me I enjoy.

5. What I saw in day time, sweet it seemed,
It was still sweet when in my sleep I dreamed.

6. If there were no waking hours apart,
In dreams my love will never from me depart.

7. Cruel and unkind in waking hours he seems ;
Why should he then torment me in my dreams?

8. When I sleep, he's in my arms, I find
And when I wake he runs to fill my mind.

9. Who do not see in dreams their lover's face,
In waking hours do not miss their fond embrace.

10. Those who do not see him visit me in dreams,
In waking hours say, 'he has left me', it seems.

123. LAMENT AT EVENING

1. Long live O evening! are you evening really?
Or a spear that swallows hearts of brides cruelly?

2. Hail, dark evening hour, your eyes don't shine;
Is your love too as cruel eyed as mine?

3. As beads of dew the evening hours enclose,
My buds of anguish blossom, sorrow grows.

4. When my love is absent, like a murderous foe,
On field of battle, comes the evening glow.

5. What kindness have I done to morning that it brings relief?
Or harm to evening that it renews grief?

6. The pangs that evening brings, I never knew*
Till he my wedded spouse from me withdrew.

7. At noon a bud, all day an opening flower,
My grief full blossoms in the evening hour.

8. The shepherd's flute is like a murderous power,
Since it heralds the grief of fiery evening hour.

9. As evening shades that grieve my soul come down,
They plunge in sorrow this afflicted town.

10. It is night; I think of him who only thinks
Of wealth. And my life slowly sinks.

124. WASTING AWAY OF LIMBS

SHE

1. Thinking of him who has gone far away,
My eyes grow dull, ashamed of flowers gay.

2. Lack-lustre eyes with dreary tears swell
My lover's lack of love they seem to tell.

3. These arms that swelled with pride on wedding day,
Now pangs of parting clearly display.

4. When my beloved left, they lost their charms,
And bracelets slipped from these poor wasted arms.

5. These arms with loosened bracelets have grown weak;
The cruelty of the cruel one they speak.

6. Though bracelets from my wasted arms have gone,
It grieves to hear him called a cruel one.

7. About your wasted arms, if you complain,
To that cruel one, my heart, what glory will you gain!

HE

8. The maid with golden bracelets paler grew,
When I from her embracing arms withdrew.

9. Between our embrace came a breath of air,
And her large liquid eyes were dimmed with care.

10. Was it from knowledge of the brow obtained,
That the dullness of her eyes was gained?

125. SOLILOQUY

1. My heart! can you not think of some relief?
And find a cure for this eternal grief?

2. For one who has no love for you, O heart,
Good-bye! To suffer is folly on your part.

3. O heart! What is the use of suffering pains
When he who caused it indifferent remains?

4. O, take these eyes with you my heart, for they,
Longing to see him wear my life away.

5. Although I long for him, he has no love for me,
O heart! Can I forsake him as an enemy?

6. My heart! this anger is not real. It will go,
If my love by his embrace will cure my woe.

7. Good-bye to love or let my sense of shame depart;
I cannot bear them both, my gentle heart!

8. My silly heart! his lack of love you know,
And yet, behind the parted one, you go.

9. My heart! My lover lives within my mind;
By searching, whom do you expect to find?

10. If I should long for him who has forsaken me,
My soul must suffer further loss of dignity.

9-(a)

126. RESERVE OVERCOME

1. Love's battle axe breaks through the door,
Barred by the bolt of modesty before.

2. What men call love is merciless, I find;
E'en at midnight hour, it rules my mind.

3. Though I would like to hide this love of mine,
It appears like a sneeze, without a warning sign.

4. In modesty I was beyond compare
I thought, but love betrays my feelings bare.

5. Such dignity a loving heart can never know,
As not to follow him who acts as a foe.

6. You say my grief is full of dignity,
When it follows him who dislikes me.

7. When my lover does his love bestow,
No sense of shame I know.

8. The humble words of that thief, full of wiliness,
Are weapons that break the guard of womanliness.

9. I feigned dislike and tried to go away;
My heart cried out and in his arms I stay.

10. By those whose hearts like fat in fire melt,
Not even feigned dislike is felt.

127. LONGING TO SEE EACH OTHER

SHE

1. My eyes have lost their lustre, fingers worn,
With marking days since I was left forlorn.

2. O maid with shining jewels! If I forget today[1]
My arms will lose their armlets, my beauty worn away.

3. His heart as guide he went, a victory to gain;
I'm still alive, only to see his face again.

4. 'Returning love will fill my heart with joy'
Such rapturous thoughts does my poor heart enjoy.

5. If I can fill my eyes with my love's sight,
This pallor of my arms will soon take flight.

6. O let my husband come but for a single day,
I'll drink my fill and grief will fly away.

7. To frown, or yield, or mingle them in turns
When he my husband dear as eyes returns?

HE

8. Let my king win and distribute the gain,
That I tonight can feast at home again.

9. One day will be like seven to those who yearn,
For the day when absent ones return.

10. What use is my return, reunion or embrace,
If she with broken heart, her death should face?

---

[1] Here she addresses her friend and companion.

128. KNOWING EACH OTHER'S THOUGHTS

HE

1. Getting out of hand, your eyes reveal,
Something that you desire to conceal.

2. A woman's reserve, sweet innocence, her charms,
They fill my eyes, like bamboo shoots her arms.

3. As through a string of gems, the thread does shine;
So through her beauty gleams a secret sign.

4. From opening bud a fragrance is revealed;
In her budding smile, a secret sign concealed.

5. The maid with clinging bracelets steals away in stealth ·
To grief it acts as medicine for one's health.

SHE

6. In his fond embrace I detect some grief,
It makes me fear this meeting may be brief.

7. My parting from the lord of ocean's shore,
My bracelets have informed me long before.

8. My beloved left me only yesterday,
But for seven days, my body wastes away.

9. She viewed her tender arms, the bracelets from those slid *
She viewed her feet; all this the lady did.[1]

10. To show her pain of love with her two eyes,
And ask for relief is the woman's device.

---

[1] The maid tells the husband about her mistress.

129. DESIRE FOR REUNION

1. Gladness at the thought and joy at sight,
True love, not palm-tree wine, yields such delight.

2. When true love is as the palm-tree tall,
No place for sulking, even as a grain so small.

3. Although he goes his way, has no regard for me,
My eyes know no response unless my lord I see.

4. My friend, I went prepared to show disdain;
But heart, forgetting couldn't its love restrain.

5. My eyes don't see the rod my beauty paints,
When I behold, I do not see my husband's taints.

6. When I see him, to all his faults I'm blind;
When I do not, nothing but faults I find.

7. As those who sure of rescue, swim the tide,
I know my feigned dislike will not abide.

8. To those who drink, sweet is the palm-tree wine,
Though shameful Rogue, so is your breast on mine.

9. True love is softer than a flower. Such gain,
Of perfect bliss, only a few attain.

10. As I drew near, her eyes were full of fire,
But love made her surpass my own desire.

130. CHIDING THE HEART

1. You see, his heart is his alone.
O heart ! why are you not my own ?

2. My heart, that he has no regard, you know
And yet to him as a friend you go.

3. 'The ruined have no friends', they say and so
My heart, deserting me, after him you go.

4. My heart, 'Be firm, then yield' I gave advice.
Henceforth, who shall such strategies devise ?

5. I fear I shall not gain his love, and when I gain,
Fear parting. Thus my heart's in ceaseless pain.

6. My heart remains with me when I bemoan,
And consumes me if I should think alone.

7. Caught by my ignoble, foolish mind,
I have forgotten shame, but not my love, I find.

8. Condemning him brings sore disgrace, I find ;
So cling to life, his virtues bring to mind.

9. And who will help me in my hour of grief,
When my own heart refuses some relief ?

10. When our own heart's behaviour is strange,
You cannot expect aliens to change.

131. FEIGNED RESERVE

1. Just pout, to love no inclination show[1]
Soon, his dire distress we'll know.

2. A feigned dislike to love is like the salt
To food; in excess, it's a fault.

3. To leave the distressed one without embrace,
Is adding grief to those who sorrow face.

4. To cut a fading creeper's root is like
Leaving a lover who's just feigned dislike.

5. Even to worthy men, the feigned shyness
Of maids with flower-like eyes, is loveliness.

6. Love devoid of dislike short or long,
Is like unripe or mature fruit; it's wrong.

7. Lover's pouting brings its pain; afraid
That sweet reunion might be long delayed.

8. What good can suffering do when there is none
To know and understand the grief of one?

9. Water in the cooling shade is sweet;
So's coolness for a time when lovers meet.

10. Who leaves me languishing in grief and goes,
For her my heart fond desire shows.

---

[1] A maid addresses her mistress.

132. FEIGNED ANGER

SHE

1. All women enjoy your love with equal grace,
You fickle minded one, I shrink from your embrace.

2. We walked; he sneezed; the reason well I knew:
He thought that I would say 'long life to you'.

HE

3. If I wear a flowered wreath, she cries,
'You wear it for another woman's eyes'.

4. 'I love you more than all' I gently spoke,
'More than who?' she cried, her anger broke.

5. 'In this life we will not part', I said;
'Then! I read your thoughts', and tears she shed.

6. 'I always thought of you', I said, but she replied;
'Then why did you forget?' and withdrew from
my side.

7. She blessed my sneeze, but soon with anger seized,
She cried 'Of whom did you think when you
sneezed?'

8. I checked my sneeze, she wept and cried,
'Your thoughts from me you hide'.

9. When I tried to calm her jealous mind,
She cried 'Are you to others just as kind?'

10. I pondered deep and gazed on her and she
Cried 'When you look at me, whose form you see?'

133. CHARMS OF FEIGNED ANGER

SHE

1. Although he's blameless, yet the way he loves.
   My heart to feigned jealousy moves.

2. Feigned anger gives but little pain,
   And when affection droops, it makes it bloom again.

3. In any world no greater bliss than coyness' glow,
   When hearts as earth and water mingled flow.

4. Within the feigned dislike, love's ties are bound,
   In it a weapon to break one's heart is found.

5. Though free from blame. from loved one's tender arms.
   To part a while has its own special charms.

HE

6. To digest your food is better than to eat,
   In love, feigned anger than embrace more sweet.

7. In lovers' quarrels losers always gain,
   In reunion greater joy they gain.

8. When shall I know our union's dewy brow
   Again, to which feigned anger lent its glow?

9. Let her with shining jewels aversion feign,
   That I may plead O night, prolong your reign.

10. To love, aversion gives delight;
    But fond embrace achieves sweet rapture's height.